

**The inclusiveness of the community in community radio: an investigation into the
programming of Radio Turf**

By

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DECLARATION

I, Colbert Sahlaku Mokalapa, student no. 2768263 hereby declare that the dissertation titled: “The inclusiveness of the community in community radio: an investigation into the programming of Radio Turf” submitted by me, has not been submitted previously for a degree at this institution or any other institution and this my work in design and execution. All reference material contained therein has been duly acknowledged.

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None of this could have been possible without Him. He kept me sane through a lot, even on days where my sanity was provoked, and uncertainty filled my mind. A big appreciation to
The God of Mount Zion.

Sincere gratitude to my sister for always ensuring that she pushes and reminds me that this is doable. The psychological and financial support from my mother, especially during the later
occurred circumstances and tribulations.

At a time, where giving up seemed like the only option, NRF came through to carry me on this academic journey and I have to say, their assistance took me a long way and I am
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Without the blessings of my family, their support on the losses that I experienced in the two years of working on this project, I would not have come this far. May the spirits of my
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Mmakgano!

DEDICATION

A reminder to my family that if I did it, we all can. This is a generational curse breaker note to my siblings, nephews and my mother. It all starts with a dream, a vision, but without an action then it will just be a hinder. A less travelled journey is often scary because it is either dark, rough or steep, but with determination, it is travelable. All the best with your academics.

To Ditlogolo tsa Dikgano!

ABSTRACT

For the purpose of this study, community radio is best defined by Day (2009), O'Brien, and Gaynor (2012) as a broadcasting service that is owned by the community, runs in the local language, and permits grassroot communities to engage in management and programming. It is a form of media that empowers local communities by providing a platform for their voices, fostering participatory dialogue, and promoting social cohesion (Moyo, 2016). According to Kumar (2004), community radio is a useful tool for both economic and social development as well as a source of revenue for participatory communication. The study focused on community radio station programming and the inclusion of the community in the programming. Upon close inspection, most community radio stations have their programmes lined up and are airing like those in the commercial sector.

The main objective of this study was to determine whether community radio stations involve community members in the programming and operation of shows. Using Radio Turf as a case study, this study attempted to answer how, if at all, the station involves members of the local community. Considering that a research methodology aids in solving a research problem in a systematic and or professional manner, the researcher used a qualitative approach to gain a clear understanding of the community's inclusion in the selected station's programming. Since qualitative research is used to gain an understanding of the reasons, motivations, views, and opinions toward a research problem or to aid in the development of an idea, the researcher conducted in-depth interviews with three(3) executives from the station and administered twenty(20) qualitative questionnaires to collect rich data for the study.

The findings of the study reveal a significant disconnect between the station's programming and the participatory ideals which are central to a community radio. While Radio Turf maintains the structural elements of a community radio station, it fails to engage its audience meaningfully in the creation and management of content. The study concludes that with recommendations aimed at improving participatory mechanisms to enhance community participation, ownership, representation and development through local broadcasting.

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LIST OF ABBREVIATIONS

AGM – Annual General Meeting

ANC – African National Congress

AS&TS – Association of Science and Technical Societies

CIMA – Center for International Media Assistance

CRS – Community Radio Station

CRTC – Canadian Radio-Television and Telecommunications Commission

FARCO – Federación Argentina de Radios Comunitarias

FCC – Federal Communications Commission

FM – Frequency Modulation

FXI – Freedom of Expression Institute

IBA – Independent Broadcasting Authority

ICASA – Independent Communications Authority of South Africa

IRTC – Independent Radio and Television Commission

MDDA – Media Development and Diversity Agency

NCRF – National Community Radio Forum

NED – National Endowment for Democracy

NGO – Non-Governmental Organisation

NPO – Non-Profit Organisation

NRF – National Research Foundation

PRCC – Programme Review and Complaints Committee

SABC – South African Broadcasting Corporation

SATRA – South African Telecommunication Regulatory Authority

UNESCO – United Nations Educational, Scientific, and Cultural Organisation

US – United States

CHAPTER 1: ORIENTATION TO THE STUDY

1.1 INTRODUCTION

Community radio is essential for fostering dynamic communities, mobilising groups for engagement by informing and empowering individuals, amplifying the voices of marginalised populations, and highlighting community needs to local and national government (Da Costa, 2012). Communities view radio as an essential medium for promoting and conserving regional traditions, standing up for their rights, keeping elected officials responsible, and igniting social change (ibid). Bello (2015:52) refers to a community radio as a “radio by the people for the people”. Radio stations are used by governments, civic organisations, women’s organisations, and non-governmental organisations as information dissemination tools to broadcast information to the public about development in fields such as agriculture, health, and education, among others (Fraser & Estrada, 1998; Mhagama, 2016; Milan, 2009; Nirmala, 2015). It is commonly known that these radio platforms raise awareness, offer education and information, enhance community skills, and promote empowerment in the areas of culture, politics, and the economy (Nirmala, 2015).

This study focused on the programming of community radio stations and how a community radio station involves the community in the content distribution and programming of the shows in the station. Using Radio Turf as a case study, this study strove to find out if the station management involves the local community in running the community radio station. The study also aimed to answer questions such as, is Radio Turf allowing the community an opportunity to take part in creating content for at least some of the shows and to what extent does the community find the station shows educational?

A community radio station is a local broadcaster that focusses on topics that are frequently overlooked by public or commercial media, such as community interests and issues. According to Mawokomayi (2017) and Osunkunle (2006), for a community radio to promote community development, it has to actively engage its community members in its programming and primarily make use of the dominating vernacular language. Numerous evaluation techniques have given strong evidence of community radio’s effectiveness in providing a forum for discussing important issues in the community, voicing concerns, and advancing solutions (Fraser & Restrepo-Estrada, 2002; Jallof, 2007).

With community radio described above, this study was carried out to determine if and how the radio station involves the community in its day-to-day running and programming. Community radio's programming, according to Fraser and Restrepo-Estrada (2002), is centred on audience engagement and access, and it represents the community's unique needs and interests. The writers list the following aspects as community radio's primary purposes: fostering a diversity of voices and perspectives on the air through its openness and participation from all sectors; reflecting and promoting local identity; and fostering character and culture by concentrating mostly on local programming.

Community radio provides a free forum for engaging conversations about topics and choices that are important to the community, which promotes candid communication and fortifies democratic processes. It is a watchdog that holds politicians and local officials responsible for their public duties, fostering civil society and good governance while driving social change and growth. In certain civilisations, technology also replaces telephones as a social communication tool, promotes innovation and information exchange, and amplifies marginalised voices, especially those of women and young people (ibid).

Active community ownership and participation in local or community radio have been shown to empower the local community, guarantee the station's long-term viability, and produce pertinent content (Girard, 1992; Gumucio, 2001; Tacchi, 2003, 2005; Lewis & Jones, 2006; Fuller, 2007; Pavarala & Malik, 2007). The main aim of this study was to evaluate how the community is included in the programming of the selected radio station, Radio Turf. The study sought to find out if the listeners feel accommodated with the content and their participation in the running of the station.

1.2 BACKGROUND OF THE STUDY

Radio Turf is a community radio station located within the premises of the University of Limpopo in the Mankweng community under the Polokwane Municipality in Limpopo Province. Broadcasting 24 hours a day on 103.8 FM, the station serves the Greater Mankweng area, including Boyne, Mamabolo, Mothapo, Mothiba, Dikgale, and surrounding tribal communities. Mankweng, previously known and referred to as SOVENGA is situated approximately 30 km east of Polokwane and it is a significant area that hosts two major shopping centres, Paledi Mall and Mankweng Shopping Complex. It is also a home to the University of Limpopo, various colleges in the area, Mankweng Academic Hospital, and a Magistrate Court, which has led to the area's rapid development.

According to a 2022/23 report from the Broadcast Research Council, Radio Turf shows to have a decline in listenership from over 55,000 to 43 592 listeners. With over 55,000 listeners from all walks of life, Radio Turf is currently the most successful community radio station in the area (Radio Turf, 2024). Some of the presenters and volunteers are from the communities that have been targeted. “As of 2007, the Polokwane Municipality was home to approximately 561,772 people. Growth figures from 1996 to 2001 showed that the municipal population increased by about 3.27% per year on average” (Radio Turf, 2015). Although its core clientele is concentrated in the 16-36 age range, Radio Turf’s target market is between the ages of 12 and 36. Women comprise 55% of this category (Radio Turf, 2015). According to an internal listenership survey, most of its audience comes from all broadcast regions. News, sports, conversation, and music are all featured in its carefully researched programming (ibid).

Community radio remains the underlying communication and information sharing source which is essential to ensure community participation in driving social reconstruction and development. Its viability is nevertheless challenged by a number of factors in the form of primarily legislative, financial, market imperatives, advertising revenue, skills shortage and relevance of programming among other areas (Bosch, 2007:1-6; Mmusi, 2002:2; and Mtimde, 2000:1) Radio Turf, being the only geographic community radio station in the area serves as the primary source of information and content dissemination. Though, the area of Mankweng hosts various institutions, the students and members of these institutions form part and are regarded as part of the community, not only as communities of their institutions.

1.3 OVERVIEW OF THE STATION

Turfloop Community Radio, abbreviated herein as Radio Turf and referred to as the ‘station’ shall operate on a structure that reflects the community, the board, management, the staff programmes’ committee and commissions referred to as focus group (Radio Turf, 1999:3). The importance of community involvement and participation in a community radio station cannot be overemphasised. There is absolutely no way that a community radio station can operate without the contributions and involvement from the community it serves or aims to serve. Radio Turf (1995:1) states that “the station sees community participation and involvement as a way of empowering any community radio station”. The foreword from the station founders and developers further stated that “we, the founders of Radio Turf, declare that community radio shall develop and provide (economic) upliftment to the members of the community constituting its listenership” (ibid). The foreword further explained that the station and the

community shall embrace consultation, interaction, and co-ordination of Radio Turf with other projects of the same nature from locally, nationally and internationally, and shall produce a coherent programme to achieve the objectives of community broadcasting and meet the expectations of the community.

The above sentiments are also expressed in Radio Turf Policy Document (1999:3), which identifies and outlines the following as some of its mission, vision, and objectives: The station envisions becoming the best community radio station in Limpopo Province and ultimately becoming the provincial community radio station, where community participation is the basis of strength and impetus and market penetration. They are also aiming to build an informed community, where sharing information is the basis of the philosophy of education and prepare their community of listeners for the future, where global information technology is frequently and rapidly changing.

The station is also looking at the basis of providing technical, administrative, and socio-economic skills to a community previously neglected for centuries, which they believe will promote diversity and cosmopolitanism within their community of listeners to enhance the spirit of reconciliation and respect for others. As the station progresses and reaches its ultimate goals, they will need to motivate and create a culture of volunteerism in the community to build patriotism. Radio Turf is a community radio station that strives to be accommodative and open to everyone in the community, and they advocate for everyone, hence they are hoping to create a community where people living with disabilities are afforded the opportunity to rise to greater weights and honest beings with rights. This shall also enable people within the community to talk freely, to write freely their own opinions and opinions of others and guarantee the democratic participation of women in all levels of development. Lastly, Radio Turf strives to build a community without crime, where the rights of others are respected, and freedom of expression is a way of life.

Since community participation and involvement, as already indicated above, is the cornerstone of any community radio station, Radio Turf is no exception in this regard and in its working document, Radio Turf Policy Document (1999:6), states that: The Board should ensure that there is active community participation and inclusion at all levels of the station and make sure that there is reasonable capacity to manage such participation. It shall, again, facilitate the creation of programme committees and the listeners' club, ensuring that there is a balance

between phone-in and write-in programmes, as well as ensure that all listeners have equal chances of participating in on-air competitions and maintain a balance between live and pre-recorded programmes.

The Board shall commission management to explore creative ways of engaging the communities in programme planning, production, and presentation. There shall be an independent Programme Review and Complaints Committee (PRCC) nominated by communities in public process. The PRCC should review all programmes on a quarterly basis, attend to public complaints, develop further programming policies and make recommendations to the Board. All recommendations shall be validated by management before submission to the Board. The PRCC, in consultation with the Board, shall design its operational guidelines.

Radio Turf is of the idea that full-time and part-time members working at the station, shall be from the community, who shall for all intents and purposes abide by the spirit of the Radio Turf Constitution of 1995 and so be duly accepted. It goes on to say that community is the state of having something in common, such as a sense of shared identity and traits, a community of goods, or a community of interest. In South Africa, the concept of community radio was initially driven by a vision of broadcasting rooted in a left-wing perspective of democracy, emphasising direct public participation (Rama & Louw, 1993:72-73). It originated from grassroots movements in the 1980s, playing a crucial role in resisting the apartheid regime. (Teer-Tomaselli, 2001; Louw, 1993). The state-run South African Broadcasting Corporation (SABC) issued broadcast licenses until 1995, allowing “...the protection of democracy within the sphere of civil society” (Teer-Tomaselli, 2003:136).

The fundamental turning point for the growth of community broadcasting in South Africa and the creation of the Independent Broadcasting Authority (IBA) was the Jabulani conference (Teer-Tomaselli, 2001; Conference Report, 1991). Following the effective establishment of community radios across the country, the conference established key principles that paved the way for a successful regulatory framework (Tleane, 2001). In 1994, the IBA Act, a parliamentary act, created the IBA in South Africa. As stated by Hadland and Thorne (2004), “The Act established the IBA as a statutory regulatory body with the primary function of regulating broadcasting activities and licensing new operators.”

The Broadcasting Act of 1999 (now the Electronic Communications Act of 2005) maintained the same definition of community radio as the IBA but added that the radio stations must have a democratically elected board representing various sectors of the community and that the station's programmes must "...reflect the needs of people in communities served" (Hadland & Thorne, 2004:34). This demonstrates a renewed dedication to using community-based radio to democratise knowledge. The IBA's creation acknowledged that state-controlled media would no longer be the only ones operating in the country and created opportunities for alternative and community-based media to contribute to the media environment.

According to the Broadcasting Act 4 of 1999: A community broadcasting service's programming must be customised to meet the demands of the local populace, taking into account demographic, linguistic, religious, and cultural factors. A community radio station ought to provide a distinctive broadcasting service that emphasises concerns particular to the community that are frequently disregarded by local mainstream broadcasters. It must also adhere to the fundamental tenets of community radio by making sure the information it provides to the community it serves is entertaining, instructive, and informative.

1.4 RESEARCH PROBLEM

According to Buckley (2000), the concept of community radio establishment in South Africa was justified on constitutional, social, and "development grounds" because of the country's variation in languages, cultures, and beliefs located across nine provinces and tribes. However, since the birth of community radio, numerous concerns have been raised regarding its programming and editorial content, which complicates its mission. The study primarily focused on the community radio station programming, Radio Turf. The problem question is, if Radio Turf management had ever taken time to consider involving in the programming and content generation of the shows, and liaise with the communities on what they would appreciate to hear from the station as they tune in?

The focus of this study was based on how Radio Turf involves the community in the shows' operations and programming. In addition to providing listeners with a sense of achievement, significance, and belonging, community involvement in radio station programming and content creation guarantees that the content is pertinent to the needs of the community (Wigston, 2001). Using Radio Turf as a case study, this study strived to answer how the station involves, if at

all, the members of the local community. Is Radio Turf providing information and opportunities for engagement to represent, involve, and improve the community?

The primary concern was, if Radio Turf management goes to an extent of engaging with the listeners to hear and learn if the shows aired are being accommodative to their needs. The content that they produce and broadcast, does it cater for the immediate community? Muswede (2009:66) states that the following factors may need to be addressed for a sustainable community radio programme to be successful: programme variety; programming in the marketing process; remaining on air; station formats and placements; research-based programming; interactive programming; and fresh program concepts.

1.5 MOTIVATION

The World Association of Community Radio (1983) defines community radio itself as “a non-profit station, currently broadcasting, which offers a service to the community in which it is located, or to which it broadcasts, while promoting the participation of this community in the radio”. As much as community radio stations are non-profitable, at most, they depend on sponsors for cash injection to grow the station. Consequently, at most, sponsors are lured in by the type of content the stations produces and the level of listenership and interactions the station has with its listeners. As a result, a good relationship between the station and the community it serves is pivotal for the growth of the station.

Teer-Tomaselli (2005:71) reports that “in a geographic community, the broadcasting service caters to persons or a community whose commonality is determined principally by their residing in a particular geographic area. With respect to a community of interest, the test is that the community served has a specific ascertainable common interest, and its common interest is the distinctive feature of this kind of broadcasting service”. Common interest in this sense is relatively narrow, and the Act makes provision for three types of community of interest radio stations: “those that serve Institutional communities, religious communities, and cultural communities”. In all these instances, the community radio station must ensure that it is always on the same track with the community it serves. This is to make facilitation of programmes and matters of development easier to execute.

1.6 OBJECTIVES OF THE STUDY

The objectives of this study were the following:

- To determine whether Radio Turf involves members of the Mankweng community in its programming.
- To determine if the content of Radio Turf is catering for its immediate communities.
- To find out if the station has programmes designed for the development of the community.
- To identify what the community needs from the station and mediate to bridge the gap.

1.6.1 Research questions

The main questions of this research study were set as follows:

- Is the station catering for the immediate community and its targeted community?
- Does the station involve community in the programming and building up of the content?
- What is the community's level of participation in the running of the station?
- Are there any aspects of the station that the community is not entirely satisfied with and how would the community like to see improvements?

Mgibisa (2005:47) writes that “it is the participation in the selection and provision of programming that underpins the democratic values of community radio”. This involvement of community members in programming choices promotes community radio as a platform for a completely participatory medium (Bosch, 2003; Mgibisa, 2005; Teer-Tomaselli, 2002; Tyali, 2012). Individual citizens must be able to access this type of media's platforms, and the community must be able to voice how it wants to be served (Banda, 2006).

1.7 DISSERTATION OUTLINE

This study is broken and presented into six chapters, and they are presented as follows:

Chapter 1: Background and Motivation of the Study

The nature of the issue under investigation, the background and motivation of the study for the subject at hand are discussed in this chapter, Chapter 1. In addition, it provides an outline of the chapters as well as a statement of the problem, the purpose of the study, its objectives, and its significance. This chapter acts as the head of the project as it makes the reader aware of what is in the research, and it also guides the reader to best navigate the sections of their interest.

Chapter 2: Literature Review

The chapter presents the review of literature relevant to this study. The literature review further discusses how community radio came about in South Africa and other countries, with its relevance to the current age and the importance of the community in the medium. With community radio being governed by the community it serves; this chapter affirms that and also provides some insight into how the communities work together for the betterment of the services in the station and to further develop their communities.

Chapter 3: Theoretical Framework

This chapter highlights the theoretical framework on which this research was based. The relevance of these theories and how they provided a base for the researcher as the theoretical framework acts as the fuel for the research. A researcher can navigate the research looking at how the foundation is laid and integrates the research findings to add to the room for knowledge. There is no theory that is deemed perfect for every study; hence the chapter also consists of the critiques against the theory.

Chapter 4: Research Design and Methodology

The chapter discusses the research process, design and methodology used to achieve the set objectives of the study. The study population, sampling procedure, data presentation and analysis processes are also clearly outlined. This chapter is the structured map for the researcher; it discusses the plan of action on how they are going to carry out the study. In this chapter, the researcher also presents the study population and the methods used to collect the data, together with how they presented the data.

Chapter 5: Data Presentation, Interpretation and Discussion of Study Findings

The chapter presents the data, analysis of the data, and interpretation of results. This chapter revisits and presents the objectives of the study to identify and set data analysis themes to present the collected set of data to give the reader an understanding of the themes and further discusses the findings from the data collected with the community and the station investigated.

Chapter 6: Recommendations and Conclusion

The contents of this chapter present the study's conclusions and recommendations. After a critical analysis of the study findings, the researcher presents the conclusions made from the data and provides recommendations to the investigated station and future researchers.

CHAPTER 2: LITERATURE REVIEW

2.1 INTRODUCTION

A literature review, according to Lubisi (2021), entails a critical analysis and assessment of all pertinent and accessible literature that advances our knowledge of the topic. A thorough analysis of the literature pertaining to the research topic is presented in this chapter. A literature review is, in general, a methodical analysis and evaluation of published data or material on a certain topic or field of research. Through a review of the pertinent literature, a researcher gets a better channel to how they would like their study to be structured. It gives the researcher a direction, looking at what has been previously studied and what has been left for future researchers and scholars to investigate, to add to the existing knowledge of the subject. This chapter reviews the literature with regard to the information on the inclusiveness of communities in community radio stations, looking into the programming of Radio Turf.

According to Babbie (2008), literature review creates a knowledge base, based on the existence of scholarly related knowledge and data about a particular topic. The researcher reviewed the literature looking at what previous research papers that contributed to the area of community participation in community radios. Because of scholars such as Maree (2012:75) who define literature review as “a critical and in-depth evaluation of previous research on the researched topic”, the researcher has used multiple scholarly work to substantiate the argument. According to Ridley (2012), the purpose of a literature review is to identify any gaps in the literature and place the present work in relation to existing material. The utilisation of the literature review also assists in “identifying gaps in research and thereby coming with a new angle or modifying what already exists and familiarise the researcher with the latest development in the area of research as well as in related areas” (Pickard, 2007:51). A literature review’s efficacy lies in the capacity it has to comprehensively analyse the collection of work that can assist to address the research topic. This chapter covered the following: defining community radio, history of broadcasting in South Africa, community radio on a global scale, types of community radio, community participation, community radio as a tool for community development, and the community members inclusion in the community radio station programming, as well as the use of these radios in local communities.

2.2 DEFINING COMMUNITY RADIO

Fraser and Restrepo-Estrada (2002) characterise community radio as a means of recognising and evaluating issues, investigating potential solutions, and identifying development inputs that truly meet local needs; they also stress that community radio is affordable, simple to establish and run, and can act as a conduit between underserved communities and the internet. Kumar (2004) sees community radio as a means of participatory communication and an important instrument for social and economic development. Chapman et al. (2003) point out that the growth of rural radio stations is a reflection of information technology, as well as a change in development strategies towards a more participatory model of the dissemination of information and knowledge.

There are multiple definitions of a community; however, for the purpose of this study, the following definition has been adopted: “a community is regarded as a group of people that share common characteristics, beliefs, and/or interests such as sharing a single geographical location, e.g. a specific town, village, or a township sharing of economic and social life” (Muswede, 2009). The researcher has noted that most of these definitions that implicate a community revolve around the same thing, which is that; a community is a group of individuals or different households and families with similar interests. Hence, the researcher chose the above definition to better make the readers understand what he meant by the term community and because the research was focused not on the community, but the community in community radio is therefore explained below.

The notion of “community radio” differs from nation to nation. Along with public and private radio, it is widely acknowledged as the third layer of broadcasting. The community manages, runs, and controls it to further its goals and interests (Nirmala, 2015). To ensure inclusivity in broadcasting, community radio in the United Kingdom (UK) is built on the ideas of participation and accessibility. Community radio, sometimes known as “the people’s radio” in Latin America, has long been a voice for under-represented populations, such as trade unions, indigenous communities, urban shack dwellers, the impoverished, and landless peasants (Sharma, 2012). Girard (1992:1) defines a community radio as a “radio in the community, for the community, about the community and by the community”. Scholarly writings and existing literature show that different scholars have a similar definition for community radio.

Community radio is defined by Day (2009), O’Brien, and Gaynor (2012) as a broadcasting service that is owned by the community, runs in the local language, and permits grassroots

communities to engage in management and programming. It works as a non-profit, serves a particular geographic area, advocates for the underprivileged and disenfranchised, maintains its independence from government or donor influence, and encourages free and open access to information. Community radio is a form of media that empowers local communities by providing a platform for their voices, fostering participatory dialogue, and promoting social cohesion (Moyo, 2016). Mabane (2017) defines community radio as a grassroots communication tool that serves the interests of local communities, allowing them a platform to address their specific needs and concerns through self-tailored programming. Okeowo (2019) states that this form of radio is characterised by its focus on community needs, using local languages and cultural references, which strengthens community bonds and enhances democratic engagement.

Community radio is a vital platform for marginalised voices, ensuring that local issues are represented in the media and empowers communities to engage with broader socio-political dynamics (Sibanda, 2020). It is described as a medium that does not only entertain, but also educates and informs, and as a model of broadcasting that prioritises local content and community involvement, serving as a vehicle for social change and civic engagement in the African context (Afolabi, 2023; Mhlanga, 2021). This type of medium is expected to operate as a communal platform that does not only disseminate information, but also facilitates community dialogue, thereby strengthening democratic processes at the local level (Chuma, 2022). This is why community radio stations need to take the initiative of including or rather, involving community members in the running and decision-making of the station.

Zabadi (2018) stressed that community radio is a participatory medium that facilitates community development by providing access to information, promoting cultural identity, and enabling active citizen participation in governance. Without the community, it would be impossible to have a community radio station because community radio stations are a participatory media platform, and they ought to foster inclusivity and diversity, allowing underrepresented groups to voice their concerns and aspirations (Khamis, 2022). In contexts such as South Africa, where there are prevalent criminal activities in communities, community radio is an essential tool for social mobilisation and advocacy, enabling communities to come together and tackle pressing issues through collaborative programming (Tshabalala, 2023).

These different definitions from various scholars across the world have relative meanings wherein, all of them explain that a community radio station is a platform and a place for the

community, by the very same community to access information. Community of interest, geography, and campus-community radio are the three categories into which community radio can be divided. Community radio stations are founded with a specific goal, or more accurately, a concept, to cater to a specific demographic of families and individuals. These radio stations are the only media which need not to assume what the community needs, because they are of the community meaning that they already know the gaps which are there and know how to fill them.

South African scholars have provided nuanced insights into the classifications of community radio, particularly focusing on its role in the socio-political and cultural landscape. The three main classifications of community radio in South Africa are typically identified as: geographic community radio, community of interest radio, and campus radio. These scholars highlight the importance of community radio in promoting democratic communication and providing a voice to the voiceless, particularly in post-apartheid South Africa. These stations are seen as critical in addressing social issues, fostering community engagement, and promoting local cultures.

2.2.1 TYPES OF COMMUNITY RADIO

Community radio is a vital medium for grassroots communication, which exists in diverse forms tailored to address specific needs and circumstances of local communities. For instance, community radios emphasise the involvement of community members in both content creation and management, ensuring their concerns and aspirations are reflected in programming. Conversely, community radios focus on disseminating information related to health, education, and economic development to spur community progress (Carpentier, Lie & Servaes, 2003). Indigenous community radio, in particular, plays a crucial role in preserving cultural identities by promoting indigenous languages and traditions (Gumucio Dagron, 2001). The dynamic nature of these types illustrates how community radios adapt to fulfil diverse social, cultural, and informational needs.

As mentioned previously, Nkoala and Motsaathebe (2024) argue that these radio stations account for one-third of the total radio listeners of South Africa and provide an unmediated form of communication that is close to the people and crucial to community development. The classification of these community radio stations, as indicated below and are not contradictory to the abovementioned.

2.2.1.1 Geographical community radio

This is a type of radio service that offers broadcasting beyond commercial and public services. They serve geographic communities and communities' interest. The majority of broadcast programming is well-liked and pertinent to a particular or local audience, which mass media broadcasters sometimes neglect (Lubisi, 2021). Such community radio stations can be found at the region of Ga-Masemola, where they have Mascom FM and Jane Furse where there is SK FM. These types of stations provide their respective communities with the data that develop from their area, and they ensure that they provide the communities with the kind of content that they need to better their communities.

2.2.1.2 Campus radio

Campus radio is a type of radio station that is run by students at a university, college, or other higher learning institutions. Students may be the only ones programming, or programmers from the larger community where the station is located may also participate. Campus radio serves as a training ground for aspiring radio professionals and is an important tool for institutions to connect and engage with the campus community. This also suggests that compared to radio stations that serve a wider geographic area, local content limits will be significantly lower.

Nonetheless, it would be improper for a university radio station that simultaneously serves the local communities to ignore their demands and concentrate solely on its main audience (Madichie & Rambe, 2002). According to Rambe and Madichie (2002:189), "university campus-based community radio stations (CBCRS) are widely acknowledged as vehicles for supporting grass-root social and economic development. Despite these stations' popularity, the emerging technologies they exploit to advance such development initiatives, including their exact impact on their economic and social sustainability, remains a grey area".

2.2.1.3 Religious radio

Religious radio, which is also known as a community of interest radio prioritises the deliberate distribution of radio information or narrow-casting with a primary focus on religious concepts, experiences, or practices. Religious radio is a non-commercial radio station governed and owned by a church forum, religious organisation or believers' group for religious goals and purposes. According to the SABC, religious broadcasting should be undertaken in accordance with values that include being sensitively cautious to the diverse nature of South African

society necessitates justice, healing, and reconciliation, fostering a shared sense of fairness and compassion. There is a strong emphasis on respecting human dignity and all forms of life, including the environment. Integrity, transparency, and trust are fundamental in all relationships, ensuring ethical conduct. Additionally, there is a commitment to maintaining the independence and autonomy of the SABC while upholding its accountability to the South African public. Furthermore, a spirit of cooperation between the SABC and the religious community is encouraged to promote mutual understanding and collaboration.

As Davidson (2004) states, to meet the demand for local engagement in the public realm, South African community radio was founded. However, many geographically based stations struggle to reach their communities as cohesive entities, and the model of community radio described in legislation does not provide adequate guidelines for how such engagement would be achieved daily. Community radio in South Africa is crucial to the broader democratisation of communications that began in the 1990s following the fall of the apartheid regime. While there was a lot of discussion and enthusiasm about the possibility of helping to shape a new South Africa at that time of change, media activists (Romie-Murkens, 2004:43).

Members of the African National Congress, along with academics, labour unions, religious leaders, and civil society groups, collaborated to define the roles of community, commercial, and public radio. A broad alliance was formed, bringing together liberals, left-wing activists, communists, utopian socialists, and religious leaders. One of the key discussions centred on how radio could support the development of a new participatory democracy. Community radio was envisioned as a platform that would empower previously marginalised groups, allowing them to express their views and actively participate in their socioeconomic development at both local and national levels.

In contrast to community radio, which encourages direct participation, commercial broadcasters frequently find it difficult to build strong ties with their audiences due to their size and reach. However, because of their basic nature, all community radio stations have certain traits in common, they are “community-based; community-owned and controlled; independent; not for-profit; pro-community; and participatory” (Fraser & Estrada, 2001:4; Girard, 1992). Muswede (2009) argues that community radio is a collaborative process in which a community develops communication channels with fewer levels of hierarchy. Community members thus take on the role of champions for local projects. As much as community radios stations depend

on themselves for means of survival, if they do a great job, then the community members also chip back into the development of the station.

The community's participation in the station's day-to-day operations is one clear distinction between community broadcasters and the other two categories of broadcasters (commercial and public) (Lloyd, 2000; Muswede, 2009). Consequently, community radio is described as a "radio by the people for the people" by Bello (2015:52). By giving previously marginalised people the ability to determine the agenda for their own communities, the community broadcasting sector achieves its primary goal of increasing the diversity of information. According to these many definitions, a community radio station puts the needs of the community it serves first. Community radio station is therefore a local station that broadcasts local content; it is influenced by community interests that are frequently disregarded by public or commercial stations; it primarily broadcasts in local or indigenous languages; and it promotes community members' active participation with the goal of promoting community development (Mawokomayi, 2017).

A community radio station should serve the needs, requirements, expectations, interests, and goals of the host community because it is obligated to that community. At different stages of community radio, including programme administration and production, community people are expected to participate. Community radio differs from public and commercial radio in that the community is represented in the organogram (Jordan, 2006). Different from the other two levels of broadcasting, community radio engages the community by appointing volunteers, producers, presenters, board members, and members of the programme committee. According to Hudson (2017), communication needs to be participatory to achieve transformation, sociocultural change, and sustainable development. Because it gives everyone a chance to be heard, it is crucial to remember that local radio stations are made to promote dual, dialogic, and cyclic participatory communication.

Muswede (2009) defines community radio as a sociological process where community members band together to create and broadcast programmes, assuming the essential role of agents in their own fate. By encouraging citizen participation and protecting their interests, community radio emphasises that it is for the community to take action for themselves rather than about doing something for the community. It should genuinely educate the public, represent their preferences, and assist in resolving everyday issues by providing content that is

debatable and inclusive of all viewpoints (ibid). It is thus important to ensure that the people involved in the running of the community radio are not only from the community, but they need to have the best interest of the community at heart.

2.3 COMMUNITY RADIO: SELECTED PERSPECTIVES FROM ACROSS THE WORLD

Through localised and community members participation, community radios facilitate the development of numerous and complex media and cultural literacies (Meadows, 2005). From a global standpoint, community radio serves to further the idea that people may and should fight capitalist media and represent themselves and their communities in ways that are generally at odds with it (Fairchild, 1993). Globally, the “impact of community radio is most evident in areas having practically no other access to information” (CIMA Working Group Report, 2007:10). Girard (1992) asserts that the impact of community radio on local populations has been empirically demonstrated in various countries across Africa, Latin America, and Asia, particularly through its role in community development, education, news dissemination, and entertainment. Its core functions are designed to address the needs of socially, culturally, politically, and economically marginalised groups. Consequently, community radio has the potential to empower communities and contribute to the development of a democratic society (CIMA Working Group Report, 2007).

It is necessary to comprehend how globalisation has affected the community radio industry to evaluate its effects globally. One viewpoint contends that global and local media can coexist and play complementary rather than antagonistic roles within a community, despite the fact that globalisation is frequently perceived as a force that stifles and obscures local cultural expression. This view emphasises how both media serve distinct but related purposes, guaranteeing that local voices continue to be heard in a world growing more interconnected by the day. Globalisation encompasses all of these things. It is a concept that has been defined variously over the years, with some connotations referring to progress, development and stability, integration and cooperation, and others referring to regression, colonialism, and destabilisation.

Globalisation is a process which generates flows and connections, not simply across nation-states and national territorial boundaries, but between global regions, continents, and

civilisations. This invites a definition of globalisation as: “a historical process which engenders a significant shift in the spatial reach of networks and systems of social relations to transcontinental or interregional patterns of human organization, activity and the exercise of power” (McGrew, 1990:308). Due to its nature, community radio emerges out of local contexts and hence is best suited to resolve local challenges. Even if it does not solve problems, it can in the least, expose local deficiencies. This contradicts the way global media works. “Community Media is community owned and controlled, giving access to voices in the community and encouraging diversity, creativity and participation. They provide a vital counterbalance to the increasing globalization and commercialization of the media” (Aqrabawi et al., 2006:2). Community radio stations can also “balance the effect of media globalization which is based on a one-way flow of information. They might help communities to deal with the effects of the globalisation of mainstream media which tend towards abandoning the local. Globalization of media has led to the centralization of media by international, regional, or national/ big networks where local news is marginalized” (Aqrabawi et al., 2006:5).

Technological developments have also empowered community radio stations since they have the potential to be “used to create 18 alternative information flows, broaden political space, and encourage interactive dialogue in a way that other media cannot”. Internet use is growing in many second and third world countries, although overall penetration remains extremely low. Therefore, community radio remains the most popular and reachable media outlet trusted by many communities (Aqrabawi et al., 2006).

Canada, described as the ‘birthplace of community radio’ (CRTC, 2008), is home to a long history of non-public, non-private radio practices and policies designed to provide community access to the airwaves. Within the literature on community radio, defined by the United Nations Educational, Scientific and Cultural Organization (UNESCO) as promoting non-profit ownership of stations and volunteer participation, there is a noticeable lacuna on the impact of policies and practices on community radio volunteers.

Black public radio consists of two categories: educational and community stations. These stations are primarily owned and operated by black colleges and universities. Within the classification of educational and non-commercial stations licensed to black colleges and universities is another form of radio broadcasting called cable or carrier current stations. These stations broadcast primarily on the college campus by closed-circuit cable connections or

carrier currents. Because community radio ‘is typically seen as a good thing’ and ‘it tends to aspire to some form of inclusiveness,’ Coyer (2011:170–1) suggests this orientation necessitates a more critical review of each station ‘to identify who is “in” and who is “out;” who belongs and who does not.

Thus, using anti-oppression literature offers a lens for viewing the processes within community radio stations that may include or exclude volunteer members. Numerous authors write that only community participation and ownership will lead to relevant programming, sustainability of community radio and empowerment of the local community (Girard, 1992; Gumucio Dagron, 2001; Tacchi, 2003; Tacchi, 2005; Lewis & Jones, 2006; Fuller, 2007; Pavarala & Malik, 2007).

2.4 COMMUNITY RADIO IN SOUTH AFRICA

Prior to 1990, the SABC in particular was heavily criticised for serving as a spokesperson for the apartheid regime. To help create a favourable atmosphere for a multi-party administration, the Council for the Democratic South Africa (CODESA) was founded in 1991 as a negotiating organisation. Major political parties and organisations began to place a strong emphasis on broadcasting. While Mass Democratic Movement (MDM) broadcasters were in Holland for the Jabulani Freedom of the Airwaves Conference, the government formed a task force to look at alternatives to the SABC monopoly (Jabulani, 1991; Teer-Tomaselli & De Villiers, 1998; Gorfinkel, 1999).

Under the supervision of the Independent Communications Authority of South Africa (ICASA), IBA at the time, community radio was defined as a community or participatory broadcasting organisation founded and run by members of a geographical community or community of interest to freely express their needs, wants, and concerns. (Rama & Louw, 1993). Before there comes any form of leadership control or management, community radio is first managed by the community it is within. According to Teer-Tomaselli (2005:70), “the grassroots politics of the 1980s political and cultural conflict served as the foundation for community radio’s history in South Africa. The potential for the voice of the oppressed to significantly contribute to educating and organising communities against apartheid was viewed as present in community media generally (NCRF, 1999).

According to a report by the National Endowment Democracy (NED) (2007:6), community radio is about the horizontal exchange of information – participatory interaction between the community and the radio station rather than vertical, one-way communication, delivering information from a medium to the public. Unlike mainstream broadcasting, community radio cannot be sustained through just playing music and airing news, it needs interaction from the community, as it is a medium of give-and-take interaction. South Africa has the largest and most vibrant community radio sector on the African continent (Nell & Shapiro, 2001). These radio stations account for one-third of the total radio listeners in the country and provide an uninterrupted form of communication that is close to the people and important to community development.

Community radio in South Africa refers to broadcasting initiated and controlled by members of the community, to express their concerns, needs or aspirations without interference subject to the regulation of the IBA (Duncan & Seleane, 1998). If one would have a thought of starting a community radio station without the interest of the community, then the station will, without a doubt, fail before it even starts. The management of the station are people from within the community, with great expertise in the field of broadcasting and community development.

Teer-Tomaselli and De Villies (1998:147) refers to a radio as ‘theatre of the mind’, meaning that radio is an imagined medium, by so which one must form a mental picture of what is happening or being discussed. This relates to an idea of a community radio station, a new concept in most African states which caters for the various communities, and it is mostly concerned with taking services back to the people. Sterling (2002) defined radio as a type of audio communication that is sent using radio waves. It usually involves a single broadcast station disseminating news, music, and other programmes to a large audience that has radio receivers. Since its inception in the early 1900s, radio has enthralled listeners with its unparalleled immediacy and accessibility in providing news and entertainment. The amount of interest communities have in the news and information disseminated by their local presenters is without a doubt that community radio is trusted by most.

According to Modiba (2002) it took the IBA, which then merged with South African Telecommunications Regulatory Authority to form the Independent Communications Authority of South Africa (ICASA), almost a year to issue the first community radio licence. Put

succinctly, community radio broadcasting in most South African marginalised communities officially began when ICASA continued the process of assessing and granting licence applications to diverse groups. Historically, the focus on community radio was broadcasting popular music, classical music, sporting events, lectures, fictional stories, newscasts, weather reports, market updates, and most importantly, it is debateable that it was for political commentary (Modiba, 2002).

Modiba (2002) proffered that as community radio in South Africa was evolving, it ran into problems of what to broadcast, looking into the fact that it was just after the apartheid regime. He further stated that “at first radio would nearly broadcast anything that anyone, an announcer or presenter had to say irrespective of the audience’ interests and aspirations”. It becomes a clash of ideas as to what was transmitted and broadcasted in the early years of community radio. Due to the country’s state at that time, the presenters then did not have the right resources to get the community news from across the world; as such, they had to improvise on the hearsays from other stations (Modiba, 2002). It is only later that one would find different departments in the community radio, all looking at different ways to gather news for and from the community.

At the heart of the philosophy of community radio is oppositional theory and practice that aims to redistribute the power of communication by claiming for groups that are socially and politically marginalised or oppressed the right to a fair share of resources, to take control of their own lives (Teer-Tomaselli & De Villiers, 1998:147). The two media scholars look at community radio as a solution in terms of conveying information, education and to a lesser extent, entertainment to the disadvantaged Africans who were silenced during the dark years of apartheid (ibid).

2.5 THE FOCUS OF COMMUNITY RADIO ON COMMUNITY DEVELOPMENT

In several African countries, community radio stations have been crucial in promoting community development (Osunkunle, 2006; Chakraborty, 2009; Bailur, 2012; Austin, 2014; Chemwaina, 2014; Shukla, 2014). By keeping an eye on social issues, exposing corruption, and serving as watchdogs, these stations support democratic processes. For instance, by exposing corruption in the grain supply under India's Integrated Child Development Scheme and guaranteeing that justice was done, Radio Namaskar played a critical role in maintaining democracy (Shukla, 2014).

Community radio stations make it a priority that their members or listeners are greatly knowledgeable about government and other national activities, as per requirement in a democratic country. Asp (2007:33) argues that “news media should freely and independently keep holders of power under surveillance and scrutinize their actions to enable citizens to form an opinion of their rulers’ performance”. As a result, community members will be able to participate in decision-making, which will close the gap in communication between local residents and community leaders (Khan, 2002). Citizens will also be well-informed and aware about the leaders and issues in their neighbourhood.

Because community radio “is typically seen as a good thing’ and ‘it tends to aspire to some form of inclusiveness”, Coyer (2011:170) suggests this orientation necessitates a more critical review of each station ‘to identify who is “in” and who is “out;” who belongs and who does not’. Thus, using anti-oppression literature offers a lens for viewing the processes within community radio stations that may include or exclude volunteer members.

Community radios are responsible for developing communities culturally and politically; they also have a responsibility to “democratise media, make communication a social affair, through accessibility and representation of their respective communities” (Mjwecu, 2002:31). Community radio plays an important role to South Africa’s democratic movements as it provides a means of increasing the possibilities of mobilisation and organisation to protect the rights of the people who have been oppressed from further loss of power. It further ensures that new opportunities for involvement, as active participants in the process of structural change (Naughton, 1996). According to Teer-Tomaselli and de Villiers (1998:166), “community participation and development are the core pillars of community radio, as the community would utilise it to advance its collective interests and aspirations”.

Fraser and Restrepo-Estrada (2002) defined community radio as a platform for identifying and analysing problems and their solutions, thereby determine development inputs that truly meet local needs. Kumar (2004) identified community radio as a revenue for participatory communication and as a tool relevant in both economic and social development. Chapman et al (2003) reported that the growth of rural radio station reflects both the improvement in information technology and the shifting of development paradigm towards a more participatory style of information and knowledge transfer. The scholarly authors stress on the importance of

the community participation as it helps with the development of the communities and the solutions that lies within a participatory community culture.

The National Community Radio Forum (NCRF) chart avers that the process of assessing and granting licences to community radios in South Africa began in 1994. The vision of the community radio sector is to advance participatory democracy towards sustainable development on communities. Participatory democracy encourages people to become involved in the decision-making process and to drive development. This means the station plays an active role in creating platforms for debate, discussion and the community is encouraged and empowered to shape their development and express their views freely (NCRF Charter, 1993).

Therefore, ICASA intervenes to ensure that community radio stations promote participatory democracy with their respective communities, as it mandates community radios to develop communities through the provision of programmes that seek to address the needs of communities (ICASA, 2019). Lydia and Peter (2022) expressed that the more radio educates its audience about current events in politics, sports, the economy, agriculture, education, and entertainment, the more interested, knowledgeable, and enthusiastic they are to participate. Joseph Offor cited in (Milan 2009:600) argues that as a tool for development, “community radio needs to be not only a channel to transmit to people, but also a means of receiving from them: not only an instrument to hear from or about the world, but the people’s voice, to make their voice heard”.

2.5.1 The relationship between community radio and the community

The South African Constitution, Section 16(1) declares that the media are free, and that people should be free to receive and share information. However, such freedom requires access, and the community-based media sector is often the best option for marginalised people to gain access. Moreover, restricted funding possibilities and difficulties in attaining licenses make it hard to sustain for community-based radios, thereby restricting their ability to fulfil South Africa’s Constitutional mandate.

The researcher hopes to identify the gap between the community and the radio station under study. There should be a relationship between these two parties because they need each other to survive the information world, whereby the radio station feeds the community, and the community feeds the radio station. Community radio stations should not only approach the

community when they need assistance from them, but they should also make them feel the liberty of having your voice heard. Implying the public's involvement in the production and management of the communication systems is necessary (Teer-Tomaselli, 2005:70).

Often people would ask, but who still listens to community radio station with the fast-emerging innovations on broadcasting? This is a question that can only be answered by statistics and studies conducted on community radio listenership. There are still people who would prefer to listen to community radio stations because they believe in their trustworthiness, as they are served people they know, and they have the conception that they cannot deceive them (List, 2002; Msileni, 2021). In most instances, this helps to push them towards maintaining ethical reporting and being factual. Unlike when most people would also come to argue that Citizen Journalism has taken over, they should continuously take note that not everyone affords mobile data to get updated with what is going on in the country and beyond.

In her article, Lei (2015:123) states that community radio as a unique medium embeds itself in the message that is still cherished in this digital age. While the emerging mediascape offers multiple media outlets, some people still choose community radio because they trust the medium. Community radio listeners are convinced that, here, there are no external layers that interject commercial broadcasting. No supervisors, editors, or advertisers intervene between those speaking on the radio and those listening (McLuhan, 1964).

2.6 INSTITUTIONS AFFECTING COMMUNITY RADIO IN SOUTH AFRICA

To ensure "...the protection of democracy within the sphere of civil society," the IBA, now known as ICASA, and the Cabinet oversaw the issuance of broadcast licenses until 1995 (Tomaselli, 2003:136). The Jabulani Conference, which was instrumental in the formation of the IBA, was a major turning point in the evolution of community broadcasting in South Africa (Teer-Tomaselli, 2001; Conference Report, 1991). The IBA was initially founded in 1994 as a statutory regulatory organisation tasked with monitoring broadcasting operations and issuing licenses to new operators by an Act of Parliament known as the IBA Act (Hadland & Thorne, 2004:30).

The establishment of the IBA confirmed the end of only state-controlled radio broadcasting and opened the possibility for alternative and community-based broadcasting to play a role in

the media picture. The Broadcasting Act of 1999 kept the same definition of community radio as the IBA Act but added that the radio stations had to have a democratically elected board representing different sectors in the community and that the programs of the radio station had to “...reflect the needs of people in communities served” (Hadland & Thorne, 2004:34). This clearly demonstrated a renewed commitment to democratising information through community-based radio.

At the moment, ICASA is the regulatory body in charge of awarding licenses to community radio stations. As per Tleane (2001), the neo-liberal policies of the South African government are to blame for the difficulties encountered by community radio stations. The IBA and the South African Telecommunications Regulatory Authority (SATRA) merged to become ICASA, which contributed to the extremely low number of licenses granted between 1997 and 2001. This reorganisation lessened ICASA’s emphasis on community radio and increased its focus on commercial media. Additionally, ICASA’s staff was reduced due to financial constraints; Tleane relates this development to the larger neo-liberal objective of market-driven policies and privatisation. Thus, like other sectors of the society, broadcasting has not managed to survive the heavy and gnawing claws of neo-liberalism and conservative political-economic thinking.

Underlying all these is “the heavy interplay of power and dictatorship of the market” (Tleane, 2001:36). Radio activists protested the lengthy procedure of awarding four-year licenses by marching on Parliament around the time of the merger into ICASA. Community radio activists participated in the march, which was sponsored by the FXI and NCRF to protest the system backlog (Tleane, 2001:10). They asserted that the drawn-out licensing procedure caused communities to be “...shut out of the communication and information game” (Tleane, 2001:10), causing those already poor in communicative tools to remain poor, thereby maintaining inequality of information access among the population.

2.6.1 IBA

Community radio stations were granted licenses under the 1993 IBA Act. Through community broadcasting programmes, the law promotes ownership and control by members of historically under-represented communities. These services, which are entirely run by a non-profit organisation and operated for non-profit objectives, cater to a specific community and

encourage participation from its members as well as from those connected to or advancing its interests in choosing and supplying the shows that will be aired.

2.6.2 ICASA

The ICASA Act of 2000 was created ICASA to oversee the postal, broadcasting, and communications industries in South Africa. The Electronic Communications Act of 2005, which licenses and regulates broadcasting services and electronic communications, and the Postal Services Act of 1998, which licenses and regulates the postal services industry, give it the authority to operate as a Chapter 9 institution under the Republic of South Africa's 1996 Constitution. The authority has the jurisdiction to plan and manage the radio frequency spectrum, create regulations for the three sectors, keep an eye on licensee adherence to licence terms and conditions, and safeguard consumers with regards to these services.

2.6.3 NCRF

In 1993, the NCRF was established in Soweto to represent over 100 community radio station initiatives, of which about 50 were currently broadcasting. Replying for stations from historically under-represented populations is a priority for the Forum. One of its goals was to highlight the role that community radio plays in promoting democracy, development, community empowerment, freedom of expression, diversity in broadcast ownership and viewpoint, and the fight against racism, sexism, and all forms of discrimination in South Africa.

2.6.4 MDDA

These radio stations inform, guide, and entertain the people and provide a medium through which the most relevant educational local and developmental information is disseminated and aired (Sharma, 2012). Radio is an accessible and cost-effective medium for information dissemination, as it is affordable, reaches remote rural areas, and does not require specialised skills to operate. Consequently, community radio serves as a vital communication tool for marginalised and illiterate populations in rural areas. It effectively reaches diverse communities with minimal financial, infrastructural, and technical requirements. Across all nine provinces of South Africa, community radio stations operate in various forms, including religious stations, ethnic stations, and those catering to specific geographic areas (Sharma, 2012).

2.7 FREEDOM OF THE AIRWAVES

The first steps towards creating a diverse and inclusive broadcasting industry in South Africa were taken during the Jabulani Freedom of the Airwaves Conference in the Netherlands in 1991. The main goal was to make sure that the media in the post-apartheid era served as an agenda-setter and watchdog, promoting public information exchange and holding authorities responsible (Balch, 1991). Community radio stations and tiny alternative media were instrumental in promoting democracy even prior to 1994, laying the groundwork for a black-oriented, left-leaning media industry (Bosch, 2006).

South Africa's media industry has grown dramatically since the Jabulani Conference, both in terms of the number of broadcasters and the creation of laws that assist the sector (Bosch, 2006; Hadland & Thorne, 2004). To inform, educate, and entertain the public, a variety of private and community media organisations now work in tandem with the public sector. Since the creation of ICASA, the regulatory organisation in charge of awarding broadcast licenses, the community radio industry in particular has grown steadily (Bosch, 2006:262). Nonetheless, there have been obstacles to its expansion, especially with regard to community radio stations' licensing issues.

Community radio or participatory broadcasting, which was governed by the IBA, now formally known as ICASA, is created and run by members of a geographic or interest-based community, giving them the opportunity to express their needs, wants, and concerns without outside interference. According to some academics, the long-term viability of community radio, the empowerment of local communities, and the provision of pertinent programming all depend on true community ownership and participation (Girard, 1992; Gumucio Dagron, 2001; Tacchi, 2003, 2005; Lewis & Jones, 2006; Fuller, 2007; Pavarala & Malik, 2007).

Participation in community radio is specifically seen as "activities related to involving people directly in station programming, administration and policy activities" (Prehn, 1991:259). In theory, community radio listeners are the producers, managers, directors and even owners of stations (Girard, 1992). Authors caution that emphasis on community participation, local empowerment and building social capital underplays local inequalities and power relations. It is also stated that in light of caste and class hierarchies in south Asian cultures, community is a particularly complicated, and perhaps unachievable, entity (Tharoor, 2000; Jodhka, 2001).

2.8 THE IMPORTANCE OF COMMUNITY PARTICIPATION

Participation is the key defining feature of community media; it is what places community media outside traditional media models, in which audiences are passive receivers of messages, and by blurring the functions of senders and receivers together through participatory processes of production (Fairbairn, 2009). Organisations such as the National Community Radio Forum (NCRF) promote participatory democracy as one of the key aspects that enable social development in communities through community radio, participatory democracy calls for strong institutions outside the state that are directly controlled by organised communities and institutions that can articulate community perspectives, facilitate democratic processes within the community, and enable the community to engage the state (Right2Know, 2011).

According to Msileni (2021:43), community participation permits community ownership and control of community media, which in turn translates to community participation. Community radio stations must have different forms of mechanisms to ensure that community members contribute to programming or the crafting of a community radio's editorial policy. These mechanisms include regular meetings involving listener clubs, organisational partnerships to produce shows, invitation of volunteers, public meetings to solicit public opinion, and on-air discussions on relevant topics.

Bosch (2007) argues that the need for community participation at all levels of a development initiative has been widely recognised in community radio since the late 1970s. The members of the community must be encouraged to participate in the programming and entire operation of a community radio station. It is imperative to point out that a community radio station is owned and controlled by the community, whether this is defined by geography or the interests of community members. A significant sign of a self-sufficient community radio station, and one that makes a substantial contribution to its sustainability, is effective community participation in its programmes (Collie, 1999).

Communities can participate in different ways, such as providing feedback and producing programmes as volunteers and board members. Normatively, community radio programming should be created by and for the community it serves (Van Zyl, 2003). The community radio station must form a programme committee led by community members; it should be chaired by the programme manager and its aim is to review programmes and make recommendations to station management. To improve community participation and representation, club

representatives ought to be on the programme committee, in cases where a community radio station has formed a listeners' club (Van Zyl, 2003). Additionally, social media integration can be a successful tactic to boost community involvement in programme production and content creation for community radio stations with adequate funding (Küng-Shankleman, 2000).

Hart (2011:60) distinguished that community participation in radio operations can be categorised into three levels. The first level involves localising content and programming by enabling community members to contribute through feedback mechanisms. The second level focuses on establishing a democratic organisational structure within the station, allowing community members to participate as staff or volunteers in management, production, and broadcasting. The third and highest level of participation relates to the management and ownership of the community radio station, ensuring that the target community exercises control and self-governance through board representation and involvement in policy-making.

2.9 CHAPTER SUMMARY

This chapter provided a review of the literature related to community radio programming and community participation. Although the topic at hand is under-researched, the researcher managed to source enough literature to assist in the formation of this report. The following chapter presents the theoretical framework of the study. The next chapter unpacks the uses and gratification theory, as well as the community participatory theory as a theoretical framework of the study.

CHAPTER 3: THEORETICAL FRAMEWORK OF THE STUDY

3.1 INTRODUCTION

According to Grant and Osanloo (2014), a theoretical framework is the cornerstone of a research study, providing the essential support for the literature review and the entire investigation. It serves as a roadmap that directs the researcher in choosing pertinent ideas to back up the goals of the investigation. According to Kivunja (2018) and Saldana and Omasta (2017), a theoretical framework is the researcher's selection of one or more theories to analyse, arrange, and interpret data to gain a better knowledge of the phenomenon being studied.

In other words, a theory is used to explain and understand phenomena or the behaviour of a certain or specified subject, mostly in a research study (Smith, 1999; Creswell, 2014). In this study, the researcher used two theories to uncover that. This chapter justifies the theoretical framework that was selected for the study. This is done by briefly describing the theory, contextualising it to the research study and explaining its value to the study. This study sought to explore the involvement or inclusion and participation of the Mankweng community in the programming and running of Radio Turf as a community radio station.

Ravitch and Riggan (2017) argue that theories serve as a crucial component to research enquiries. According to Kivunja (2018), they are “sets of interrelated concepts, definitions, and propositions that present systematic views of phenomena”. To put it in simpler terms, theories aid in the representation, explanation, and prediction of the phenomenon under study (Saldana & Omasta, 2017). According to Collins and Stockton (2018), theories can help a researcher to observe, comprehend, explain, and make sense of the problems they are studying. To conduct this study, the researcher chose and used two theories to make sense of the research objectives and results, namely; The Uses and Gratification theory and Participatory Communication Theory. The two theories are discussed in detail in the sections that follow.

3.2 THE USES AND GRATIFICATION THEORY

The Uses and Gratification Theory proceeds from the needs of the users and the probable gratifications that they derive from media use. Even with methodological criticisms, the Uses and Gratifications Theory continues to serve as a fundamental framework for investigations into how and why people interact with different media. This theory suggests that people choose

which content in the media they want to consume, because of the satisfaction they want from that certain media platform.

The Uses and Gratification Theory developed from the functionalist view of mass media communication, which emphasises how viewers actively interact with media to satisfy their desire and demands (Luo, 2002). The theory was developed by Elihu Katz and Jay Blumler in the early 1970s. These two authors sought to explain the relationship between an audience and how this audience uses the media. This theory is one of the many theories used to create an effective communication programme when applied properly (Lubisi, 2021). It further describes the relationship between the media and their active audience. An active audience is one that actively engages with the media content, as users do not just accept media messages, but select and use the media to fulfil their own needs and desires (Oliver & Nabi, 2009).

Notwithstanding the potential impact of the media on people, the idea recognises that people have a great deal of control over the information they consume. This simply means that media consumers can best decide for themselves what they want from the media. Furthermore, the researcher incorporated the cognitive needs—the users' gratification sought and the users' gratification obtained—into the Uses and Gratification Theory. Theorists Katz, Gurevitch, and Haas (1973) divided the theory into several needs, including psychological requirements, unique comprehensive desires, and social integrative needs. In view of the theory's essential tenets, his study sought to determine the why people listen to Radio Turf and if their expectations were being met by the station.

Despite being audience-focused, the Uses and Gratifications Theory should not adopt a strictly conservative stance. This perspective gave rise to Katz's uses and gratifications hypothesis, which describes how people consciously and purposefully use media to meet various needs. The theory's fundamental presumptions are that consumers alone determine the worth of a media product, which forces media companies to constantly compete to meet their demands (Katz et al., 1973). Even though it is true that the media consider audience preferences, they do not focus exclusively on demand for specific types of content, they also emphasise the diversity of audience groups and audience interests that exist (ibid).

The uses and gratifications theory should highlight how the audience challenges media to create richer content that reflects the variety of roles and demands that the media themselves disclose,

rather than portraying the media as wholly dependent on the audience's expectations. Concerning Radio Turf, the producers and programme manager must reach out to the communities served by the radio and identify their needs and demands to cater for them, instead of merely assuming what the communities need.

The initial needs listed in the Uses and Gratifications Theory are cognitive needs, which focus on learning knowledge and information, understanding social situations, and fulfilling curiosity and the drive for exploration (Ruggiero, 2000). This need stresses that users choose a particular medium because they are looking for some factual and gratifying information because they have the greatest level of trust in that media house. In this case, the preferred medium was Radio Turf. The researcher sought to identify what the listeners wanted from Radio Turf and if they got what they wanted.

Considering the foregoing, the researcher then explored how the affected community viewed Radio Turf as a medium from which they sought gratification and their level of involvement and participation in the process of ensuring that the station gives them the content they need. According to Msileni (2021:35), "community radio stations vary depending on contexts; however, they have key identifiable components that distinguish them as community media. Their contexts vary depending on the three main classifications in which they fall, that is, geographical, community of interest and campus community radio". At this juncture, the researcher would like to point out some of the key characteristics of a community radio station, which resonate with what has been identified at Radio Turf. These traits include, but are not restricted to, the following:

3.2.1 Community-based - in its definition of community radio, the IBA gave two primary categories, namely, "one founded on geographical community, and one founded on a community of interest or a social group or sector of the public who have common-specific interests" (Mjwacu, 2002:11). Girard (1992:1) argues that a community radio can also be of service to "particular communities of interest such as women, youth or linguistic and cultural minorities". In most cases, to better understand what a community radio is, it is often described that a community radio is owned and controlled by the community. Furthermore, Girard (1992) argues that in certain cases, the legal owner may be a non-profit organisation, the chieftaincy (in traditional rural areas) or a municipality operating under the mandate of a specific community.

3.2.2 Independent - the management of a community radio station is not influenced by the government, sponsors, advertisements, or other organisations. Considering the foregoing, Girard (1992) contends that a community radio station needs to maintain connections with a variety of organisations and people, but it should also safeguard itself from those attempting to exert excessive influence. When it comes to programming, the community station should always have the autonomy to make choices that are best for the community rather than the goals or interests of funders, sponsors, or other interest groups. A key component of community radio is sovereignty. Since the community owns and runs community radio, it is not influenced by the government, sponsors, advertisements, or other organisations that could negatively affect its management.

3.2.3 Community ownership and control - A community radio station should be owned, operated, and regulated by the community it serves (Msileni, 2021). However, governance is entrusted to a board of directors that represents the community's interests. To ensure legitimate representation, board members must be elected at a well-attended annual general meeting. The board should be inclusive, reflecting diverse groups such as women, youth, individuals living with disabilities, and other marginalised communities. Additionally, if the station serves multiple geographic areas, the board should have geographically representative members (Krüger, 2013). Ultimately, the board plays a crucial role in ensuring that the station remains accountable to the community and that its operations and programming are conducted transparently.

3.2.4 Community participation - When a community owns and controls its radio station, it naturally assumes the responsibility of maintaining it; therefore, a successful community radio station should actively implement strategies to encourage ongoing community participation; community members should be involved in the station's governance; and if specialised skills are needed for the board of directors, qualified individuals should be chosen from within the community (Stewarts, 2019). One of the characteristics that distinguishes community radio is the degree to which communities donate their labour and financial resources without expecting monetary compensation or profit (Stewarts, 2019).

However, it should be recognised that people have a variety of needs and desires, which influence their decision to watch or listen to programmes. It may be difficult for two people to have the same desires at the same time because different programmes may provide audiences with different levels of satisfaction. This contradictory implication pushed the researcher to investigate different programmes that speak to different individuals in the community. The study also raised questions such as the listeners' favourite show and why that was the case. It is the community's duty to be visible in the station, in much the same way it is the radio station's responsibility to ensure that involves the community.

Given the concerns of being included in the station and making themselves visible, the question should also arise; does the station give them the platform to be visible? The community listens to Radio Turf for a specific purpose, which is not necessarily limited to entertainment. The potency of community radio lies in its ability and willingness to involve marginalised communities in society. "Community radio gives a stage to people, gatherings, and networks to communicate their interests and encounters in a media-rich world" (Sharma et al., 2021:5679). Additionally, Rosengren, Wenner, and Palmgreen (1985) questioned whether the media had satisfied the audience's motivations. Thus, the researchers proposed the concept of Gratification Sought and Gratification Obtained, where Gratification Sought is the satisfaction of the audience when consuming certain media while Gratification Obtained is the real satisfaction felt by audience after consuming the media. The researcher used both concepts from to better understand how the Mankweng community used Radio Turf to fulfil their motives. Whilst working on that, the researcher established a relationship with the respondents to identify if they acquired what they needed from Radio Turf, and how they developed that sense of gratification and constant participation, where they might have felt excluded in the running and programming of the station.

The theory in this study resonated with the researchers' assumption that the community members of Radio Turf tune in to the station for the contents of the programmes because they want their desires fulfilled. One of the sub-objectives of the study was then to determine why the community members listened to the station. Gratification simply means getting satisfaction when something goes well for you, or your expectations are met. Hence, the theory was deemed relevant to the study because the Mankweng community uses Radio Turf for information acquisition, mostly about their community and its surroundings. When community members

tune in to their local radio stations, they have expectations to hear their local presenters broadcasting and talking about their local content.

The researcher believes that community radios should also take the time to identify the needs and gaps in their community to avoid giving them content which might be irrelevant to their needs. According to several scholars, community ownership and participation are essential for guaranteeing pertinent programming, community radio's sustainability, and local communities' empowerment (Girard, 1992; Gumucio Dagron, 2001; Tacchi, 2003, 2005; Lewis & Jones, 2006; Fuller, 2007; Pavarala & Malik, 2007). In essence, community radio listeners actively participate as producers, managers, directors, and even station owners rather than just being passive consumers (Girard, 1992:2).

3.3 Criticism of the theory

The Uses and Gratifications Theory is frequently used in media studies to understand why audiences actively seek out specific media to satisfy various psychological and social needs. However, in the context of community radio programming and community participation, the Uses and Gratification Theory faces several criticisms that highlight its limitations. Wimmer and Dominick (1994) suggest that the Uses and Gratifications Theory originated in the 1940s when researchers began exploring the reasons behind audience engagement with various media, such as radio listening and newspaper reading. Schramm's (1949) concept of media gratifications that combines immediate and delayed rewards is credited by some academics with helping to establish this viewpoint (Dozier & Rice, 1984). In a case of its origins, early studies on Uses and Gratifications were largely descriptive, aiming to categorise audience responses into meaningful classifications (Katz & Lazarsfeld, 1955; Lazarsfeld, Berelson & Gaudet, 1948; Merton, 1949; Berelson, Lazarsfeld & McPhee, 1954).

Sundar and Limperos (2013) argue that audiences do not always engage in media usage for gratification purposes alone. Instead, media consumption often arises from habitual or incidental exposure, which the Uses and Gratification Theory does not account for adequately. Rubin (2021) highlights that media use often occurs passively, especially in communities with habitual listening practices. Additionally, Anderson and Meyer (1988) show that passive listening habits can fulfil background needs, such as a sense of connection or ambient sound, without fulfilling the intentional gratifications that the Uses and Gratification Theory assumes.

McQuail (2010) discusses the limitations in measuring gratifications in ways that accurately capture diverse and overlapping motives. With community radio's varied audience needs, the Uses and Gratification Theory's predefined categories of gratification may fail to represent complex community media interactions accurately. Bosch (2013) argues that community radio must be acknowledged as a participatory platform fostering community dialogue, which goes beyond personal utility and emphasises collective empowerment. This criticism suggests that the Uses and Gratification Theory's focus on individual utility does not fully capture the communal function of community radio.

Lewis and Booth (1989) note that community radio prioritises community engagement over individual gratification, as content is produced with a communal purpose in mind. Thus, the Uses and Gratification Theory's emphasis on individual motivations may ignore the collective dynamics and participatory nature inherent in community radio programming. Ferguson and Perse (2000) discuss involuntary exposure as an aspect of media consumption that is not adequately covered by Uses and Gratification Theory, particularly in community settings where media serves public purposes rather than merely personal ones. By trying to classify gratification statements into labelled groups while mainly taking into account their community frequency distribution, the study adopted a qualitative method. Most early researchers made minimal attempts to investigate the connections between the fulfilments found and the psychological or societal causes of the demands met. They frequently neglected to look for the connections between the different media functions, either conceptually or numerically, in a way that could have revealed the hidden structure of media satisfactions.

Early research on the Uses and Gratification Theory has been criticised for being simplistic regarding the societal foundations of the demands that viewers place on the media and for relying largely on self-reports (Katz, 1987). It is also deemed to have been too uncritical of the possible dysfunction, both for self and society, on various kinds of audience satisfaction. The Uses and Gratification Theory is also said to have been too captivated by the inventive diversity of audiences used to pay attention to the constraints of the text (Katz, 1987). The other objective of the study was to identify the level of involvement and interaction the community had in the station. The researcher saw a need for the community to be part of the research and programming of a community radio station to assist in making relevant content available and carrying it out to meet a certain objective. The researcher identified another theory to assist in bringing the project's objective to life.

In summary, the Uses and Gratification Theory offers valuable insights into why individuals might seek out certain media for specific gratifications, but its application to community radio programming and participation is limited. Community radio serves complex social, cultural, and communal functions that are not easily encapsulated by the theory's individualistic, utility-driven framework. Future research should expand beyond the Uses and Gratification Theory's limitations to explore how community radio can fulfil collective needs, foster social bonds, and provide a participatory platform that goes beyond individual gratifications.

The Uses and Gratification theory was deemed relevant to this study because the researcher sought to understand why the Mankweng community listens to Radio Turf. According to Lubisi (2021), the Uses and Gratification Theory can yield good communication results if applied properly. However, because there is no theory that is absolute, the researcher chose to use two theories to theoretically balance them out based on that premise. Choosing two theories meant the strengths of one theory would make up for the weaknesses of the other. Below is the application of the other theory, which presents an establishment of a relationship between the two theories.

3.4 PARTICIPATORY COMMUNICATION

According to Dalene (2007:25), “participatory communication takes the notion of participation one step further. Regarding the media's role of serving a community, communication between different agents has been highlighted more and more. Communication depends on both the senders and receivers of a message to contribute to development and change”. The Freirian approach and the UNESCO approach, which incorporates access, participation, and self-management, are the two approaches to the participatory model (Servaes & Malikhaio, 2005:96-97). While UNESCO regards “the public” as a neutral term, Freire talks about “the oppressed.” The UNESCO approach is more focused on the media as a communication tool, and the highest level of this approach is self-management, in which the public manages the community media in all its forms. Throughout, however, the Freirian approach views the audience as participants rather than recipients, and it aims to completely alter power structures and treat all people equally.

According to McKee (1996), community inclusion must be adaptable to the demands of each individual member. Usually, it incorporates additional ideas and methods such as:

- self-service
- user-preference
- the involvement of the community
- participatory development and planning

McKee (1996) goes on to say that these ideas are difficult to describe. Nevertheless, when discussing community participation, people frequently bring up the following:

- Perceived needs.
- Views from the local community.
- Bottom-up strategies.
- What draws up their inspiration.
- Potential for latent growth.
- Contributions to catalytic development.
- Development at the community level was integrated.

Furthermore, McKee (1996:218) indicates that “nevertheless, all these ideas are extremely multifaceted and diffuse, and their meaning in any particular situation is habitually incomprehensible”. In this context, the theory was used in relation to the community’s participation in their community radio station. The researcher sought to motivate both the community members and the radio station towards an awareness of the positive impact that working together can bring. (Servaes & Malikhao, 2005) argues that community trust is essential for effective participatory communication, especially in contexts such as community radio, where local initiatives and projects are often developed through shared information.

Since the community members are the ones who know best what they need and how to create it, their participation in the community radio station is one of the key components that drive the promotion of community-based radio stations (Chambers, 1983:75). Participation is expected to cover all facets of community radio, including participation on the board, programme selection, and production, which is handled by staff and volunteers (Dalene, 2007:21). “Community radio represents the democratisation of communication. Since the advent of Africa’s democratisation process in the 1990s, many communication activists now see it as the basis for popular participation by most of the people” (AMARC, 1998:1).

“People are ‘voiceless’ because no one wants to listen to them, not because they have nothing to say” (Servaes & Malikhao, 2005:91). This has frequently been the issue with development

initiatives, excluding the projects' beneficiaries. Alternatively, listening and believing that it will "help reduce the social distance between communicators and receivers" are the foundations of participatory communication (Servaes & Malikhao, 2005:91). According to Servaes (2001:18), the participatory model of communication "... emphasises the significance of local communities' cultural identities as well as of democratisation and participation at all levels – international, national, local, and individual". Noteworthy,

As a tool for social change and participatory communication, radio has several comparative advantages over the other media. First, it is cost-efficient in terms of investment - both for those that run the station and for the audience. Second, it is pertinent in terms of language and content ideal for the huge illiterate population that remains marginalised especially in rural areas of the Third World. Third, it is relevant to local practices, traditions, and culture. Fourth, once the initial investment in equipment is made, sustainability is feasible, though dependent on the level of community participation. Fifth, in terms of outreach and geographic coverage radio has a strong advantage over other media (Dragon, 2001:15-16).

The researcher deemed the abovementioned theory as relevant to this study because of its originality and emphasis on community development. One of the objectives of the study was to determine how the community is involved in the development of the station and their level of participation in the running of the station. In this study, the researcher wanted to identify how the community takes part in assisting the station with the development of the community and fulfilling their primary objective. This is because "it was found that, whenever people were locally involved, and actively participating, in the projects, much more was achieved with much less, even in sheer financial terms" (Rahnema, 1992:117). Community participation is a necessary condition of sustainable development, because then through the community participating in the programming of Radio Turf, it stands to be one of the best and competing radio stations in the region and the world. Community participation is not only a pivotal tool of development, but it gives the community sense and essence of belonging and involvement in their community.

This study focused on the function of Radio Turf, a community radio station in the Mankweng area, and how it is improving people's lives - ideally by giving them a platform to express themselves and support growth. Since local radio stations are owned and run by community people, they are ideally suited to represent different segments of society. Community radio

stations have the power to transform lives by teaching and informing the local population (Dragon, 2001:15-16).

The main purpose of community radio stations is to serve its listeners; therefore, it is important that the content of the programmes of radio Turf is in line with the needs of the community, because the Mankweng community uses Radio Turf to gratify their educational, informative and entertainment needs. Community initiatives are supported by community radio stations. These radio stations serve as a platform for the dissemination and broadcasting of the most pertinent educational, local, and developmental information while also informing, guiding, and entertaining the public (Sharma, 2012). For information to become knowledge and, consequently, an instrument for social change and community development, participatory communication necessitates trust between the communicators (Friere, 1970). As a result, community radio should focus especially on integrating the concept of participatory communication. This becomes a two-way street where the community must trust the delegated management in the station, and they must also give the trust back to the community. In some cases, one might find that the community wants to start some projects, but they do not know how to best execute them because they do not have the right information and the same can happen with the radio station. However, if both parties work together, a lot can be done in the community. Community and youth development projects require the involvement of both parties. One might ask, how will the community or the radio station achieve all that without involving each other? The ability for the community to have a say in the running of the station and selection or making of content for the radio programmes will make them feel included and this will yield good results. The researcher believes that a lot can be done if the community gets involved in the programming and running of the station.

3.4.1 Criticism of the theory

Due to different viewpoints on matters, the researcher welcomed criticisms of the theory and where necessary, challenged some, if not all those critiques. Some critics of the Participatory Communication Theory say mainstream organisations are increasingly embracing participatory approaches as instruments for research and evaluation procedures, as well as for development management (Tacchi, 2005). However, not all observers believe that involvement is a real way to address development issues (Mikkelsen, 2005). According to Maxwell (2013), there are many who discuss the “tyranny of participation [...realising that] direct participation is not always necessary or desired by the people affected.” According to other critical voices,

“participation” is merely a recent addition to the development vocabulary and is tokenistically required in project applications to obtain funding.

According to Rahnema (1992:122), it “was the slogan which gave the development discourse a new lease of life.” Furthermore, it is regarded as an economic concept in its contemporary meaning, where “...in order to qualify as a participant, a person must be part of a predefined project, more specifically, an economic project” (Rahnema, 1992:120). Additionally, Rahnema asserts that governments in underdeveloped nations now recognise the value of involvement in obtaining donor support and development initiatives (Rahnema, 1992:119). However, Servaes emphasises that “participation does not imply that there is no longer a role for development specialists,” but that local groups’ opinions can lead to programme modifications and that community people are heard (Servaes, 1996:105). Moreover, the “empowerment” component of the participatory approach has been critiqued for being equally top-down as modernisation theory since development management suggests that recipients lack power and that, as development workers, they know how to help them acquire it, appropriating more knowledge and prioritising themselves (Rahnema, 1992:27). Rahnema (1992:123) further states that, “as a result, there is little evidence to indicate that the participatory approach, as it evolved, did, as a rule, succeed in bringing about new forms of people’s power”. Worse, Rahnema claims that the participatory approach can undermined already existing power relations within traditional and informal systems that were functioning well (1992:123).

According to Servaes (2001:31), community participation “...poses a threat to extant structures”, which could result in conflict rather than collaboration. Another concern is whether the community radio industry can fulfil the concept of community involvement and member-centredness. The topic of discussion includes community radio’s potential as a tool for empowering society’s most vulnerable members. In conclusion, including marginalised or impoverished people in the political process merely for the sake of participation is insufficient. The governing body must have a sincere desire to involve people and a sincere conviction that people possess the knowledge that is crucial to the process. “What is needed is a change of attitudes, the patient fostering of trust, and the ability to listen” (Servaes, 2001:31).

3.5 CHAPTER SUMMARY

This chapter presented the theoretical framework of the study. The researcher sought to explore the inclusiveness of the community in community radio: an investigation into the programming of Radio Turf using these two theories. The set of questions for this research were also guided by what the researcher made of the theories. The Uses and Gratification Theory was used to see the study through, together with the Participatory Communication Theory, looking into how the community is included in the programming and running of the station, including how the community uses the station to satisfy their needs. The researcher identified these two theories to guide the study and see how far they could assist in making the project a success. The following chapter presents the study design and methodology. It outlines how the study was carried out.

CHAPTER 4: RESEARCH DESIGN AND METHODOLOGY

4.1 INTRODUCTION

A research methodology is a methodical approach or solution to solving a research problem. According to Kothari (2004), qualitative research normally deals with a qualitative phenomenon; for instance, an interest to discover the reasons for human behaviour whereas quantitative research is a systematic phenomenon of gathering information based on the quantity of respondents. Research methods refer to the behaviour and instruments used in selecting and constructing research techniques (ibid). The utilised method in this investigation was a qualitative method research method.

The contents of this chapter present the research design and methodology. This study investigated the inclusion and participation of the community in community radio with a specific focus on the programming of Radio Turf. This chapter outlines the research approach, research design, sampling procedures, data collection, presentation, and analysis, as well as ethical considerations. Research methodology is widely known as a particular process or approach used to find, choose out, process, and analyse data on a subject (Kothari, 2004). A study's overall validity and reliability can be evaluated critically using the approach.

4.2 RESEARCH APPROACH

The researcher used a qualitative technique to provide a comprehensive grasp and extensive knowledge of community radio programming and the value of community participation at the selected radio station. The qualitative approach is used to get an understanding of the reasons, motivations, perspectives, and opinions on a study problem or to help develop an idea. According to various qualitative scholars (Creswell, 2002; Pope & May, 1995; Denzin & Lincoln, 1994), qualitative research is designed to delve deeply into, comprehend, and analyse social events in their natural context. The researcher was able to collect more specific information and gain a better understanding of issues, cases, or occurrences by employing a qualitative research methodology (Arora & Stoner, 2009). Qualitative research is used to find patterns in thoughts and opinions in an effort to delve deeper into a topic.

The qualitative research method seeks to answer questions and involves the collection of evidence (Enthyan, 2010). Since this approach is frequently utilised to address various forms of

inquiry to aid in comprehending and elucidating the significance of social phenomena, it was pertinent to this study in numerous respects (Berg, 2004). Qualitative research is “any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification” (Straus & Corbin, 1990:17). According to Vishneysky and Beanlands (2004), qualitative research design typically aids in identifying the underlying motives, emotions, values, attitudes, and perceptions of research participants. As a result, this approach was appropriate for this study since it allowed the researcher to ascertain the participants’ attitudes, values, sentiments, and views regarding the community radio station in question. The selection of a qualitative method was also motivated by the statement made by Leedy (2001:101) that, “qualitative research is typically used to answer questions about the complex nature of phenomena, often with the purpose of describing and understanding the phenomena from the participants’ point of view”. Polit (2001:12) notes that quantitative methods presume that truth is objective and can be objectively revealed, and that qualitative research is built in a naturalistic paradigm based on the assumption that reality is not predefined.

This research approach was selected to explore at length the inclusion of the community in the programming of Radio Turf and the extent to which the community participated in influencing decisions by the management. This method was appropriate because it uncovered trends in thoughts and opinions and delved deeper into the problem and it provided information or outcomes in a short period of time. The researcher made use of a minimum of techniques such as in-depth interviews and focus groups questionnaires as methods of data collection. These methods allowed the researcher to question the residents of Mankweng about their views and opinion on their participation in the radio station.

The qualitative research approach, which was used to guide the course of research for this study, offers numerous advantages to qualitative researchers. However, this approach is not without criticism in highly divided areas of research, where quantitative and mixed-methods approaches are also preferred. Researchers agree that each of these study methodologies has advantages and limitations (De Vaus, 2014; Flick, 2014; Leedy & Ormrod, 2014). To be exact, each has advantages and disadvantages. Below is a table outlining the benefits and drawbacks of the qualitative research methodology:

Table 1: Advantages and disadvantages of a qualitative research approach

Advantages	Disadvantages
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• A qualitative research approach, according to Ritchie et al. (2014), can offer in-depth accounts of participants' experiences and perspectives in addition to perceptive analyses of their social behaviour under specific conditions. • Using this approach can help one understand other people's perspectives and experiences by focusing on their meanings (Rahman, 2017). • Researchers communicate with people throughout data collection, leading to more subjective and thorough results (Daniel, 2016).	• The qualitative approach has been criticised for emphasising experiences and meanings too much at the expense of contextual factors that affect the event or events and meanings being sought (Flick, 2014). • Because qualitative researchers view the social environment as dynamic rather than static, the smaller sample sizes employed in these studies limit the generalisability of the findings to the full research population (De Vaus, 2014). • It is believed that interpreting and analysing qualitative data is more challenging, time-consuming, and complex (Cropley, 2021).
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The qualitative approach was appropriate for this study because it allowed the researcher to ascertain the participants' attitudes, values, sentiments, and views regarding the community radio station in question. During the data collection phase, the researcher was able to converse with the participants and had a better understanding of their responses and emotions displayed during the conversation, especially with the management of Radio Turf. Another reason for choosing a qualitative approach was because "qualitative research is typically used to answer questions about the complex nature of phenomena, often with the purpose of describing and understanding the phenomena from the participants' point of view" (Leedy, 2001:101). This approach gave the researcher a chance engage with the management and identify some aspects of development and inclusiveness of the community.

4.3 RESEARCH DESIGN

Selltiz, Deutsch and Cook state that “a research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevant research purpose with economy in procedure” (1962:50). Numerous authors have proffered different definitions of a research design, resulting in multiple meanings of the aspect in the context of qualitative research enquiries. Williams (2015), for instance, regards it as a master plan that outlines the methods and processes for collecting and analysing data, pointing out that a research design clarifies the decisions made by the researchers on the course of the planned study. Maxwell (2013) adds that a researcher’s choices and justifications regarding who, what, and when to study are reflected in the research design. In this study, the researcher identified a problem in the Radio Turf station and went on to study about it, communicated with the stakeholders of the station and gathered richer data to sustain the study.

Researchers agree that an effective strategy must allow all study components to work together harmoniously to produce a successful study, despite the lack of a single, comprehensive description of what a research design is (Williams, 2015). The researcher is aware that the framework of a research inquiry, including the methods of data collecting and analysis, must be clearly defined by the study design. The researcher also noted that a good research design makes it easy for the reader to note key points and subjects in the research without an intensive read. Therefore, the researcher decided to use a descriptive research methodology for this study.

4.4 DESCRIPTIVE RESEARCH DESIGN

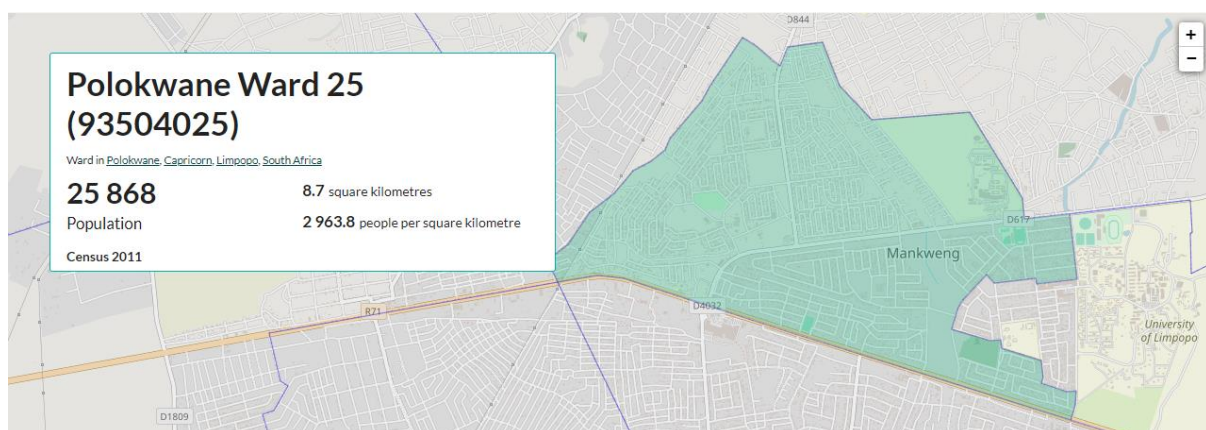
Without examining the cause-and-effect link, descriptive research aims to record and report on the phenomenon under investigation (Rovai, Barker & Ponton, 2014). A researcher can accurately document and define the demographic trends that set the units of analysis under investigation apart from the others. Creating a comprehensive image of the topic being studied is its main objective (Asenahabi, 2019). Among these were descriptive details regarding the social context and connections that are inextricably linked to the event being studied (Williams, 2015). Its use in this study enabled the researcher to precisely characterise the participants’ perspectives regarding their incorporation into Radio Turf’s programming.

4.5 STUDY POPULATION

Population is a group of elements that a researcher is interested in studying. These components, from which the study's recommendations are to be generated, could be individuals, occasions, or organisations (Tille, 2020). Accordingly, an entire group of people that shares the traits a researcher wants to look into can be referred to as the population (Etikan & Bala, 2017). Two population strands are the accessible population and the target population. The group of persons who meet the sampling criteria established by the researcher to achieve a study's goal is referred to as the targeted population (Sharma, 2017). In contrast, the accessible population is comprises potential participants who meet the inclusion criteria and are available to a researcher throughout the empirical study (Ngwenya & Ramukumba, 2017). When no new data categories are expected to emerge, a researcher reaches theoretical saturation and stops sampling study participants (Aquinis & Solarino, 2019).

The study's target population was structured thus: out of all the presenters at Radio Turf, only three (3) individuals were interviewed for the purpose of the study. The radio station had over 15 employees and 12 volunteers at the time of data collection, and these participants were students at various institutions. These selected individuals had extensive knowledge about Radio Turf. They were the station manager, the head of the news department and the community representative.

Figure 1: A diagram showing the total population of the targeted area where the research has taken place.¹



According to MediaMonitoringAfrica (2024), the Mankweng community under the Polokwane Local Municipality recorded a total population of 25868. Out of this population, the area has 7936 households where 64% of the population has access to radio in their homes, with 44% of

¹ A diagram showing the total population of the targeted area where the research has taken place. Date of Access: 24 April 2024. <https://wazimap.co.za/profiles/ward-93504025-polokwane-ward-25-93504025/>

the population at least having a qualification of Grade 12. Out of the 25868 of the population, 9138 are children under the age of 18 which are considered as children and were not part of the study.

The researcher remained with a total number of 16730 in the population of Mankweng. Due to the use of the purposive sampling technique and data saturation, only a certain fraction of the 64% which had access to radio was considered to take part in this study. The purpose of data saturation is to ensure that a study's findings are comprehensive, valid, and adequately represent the phenomenon being studied. This is crucial for the reliability of qualitative research, as it demonstrates that the researcher has captured the full range of experiences or perspectives relevant to the research question. By stopping data collection at saturation, researchers also avoid “data overload,” focusing only on meaningful and interpretable data (Guest, Bunce & Johnson, 2006). The research had a way to select the participants and ended with a total of 20 participants from the community.

4.6 SAMPLING

A researcher must conduct a suitable selection of the study elements, taking into account the study's objectives (Knight & Cross, 2012), the availability of willing participants (Creswell, 2013), and the amount of time and money (Tille, 2020), that the researcher deems necessary to conduct the study. These activities form the core of sampling. In this study, the researcher went through the demographics of the Mankweng community to formulate an appropriate sampling technique. Though Radio Turf has numerous listeners, the researcher could not access all the listeners and collect data from them. It was then that sampling methods in this study were adopted to see this study through.

Sampling, according to Sharma (2017), is a process used by a researcher to methodically find, choose, and examine a group of materials. In other words, a researcher must determine the population to be involved, the sample to be considered, the number of participants to be chosen (sample size), the sampling design and methods to employ, and the appropriate research site or sites to conduct the study. The researcher went through the demographics of Mankweng and with the help from the data accessed from the station, they were able to select participants for the study. Sampling is the selection of a suitable sample for a study to test its assumptions about the research problem.

According to Gary (2009), sampling can be defined as a process of taking a small group of people from a larger group. Kumar (2019) defines sampling as “the process of selecting a few respondents (a sample) from a bigger group (the sampling population) to become the basis for estimating the prevalence of information of interest to you”. This study adopted the non-probability purposive sampling, which is also known as judgemental sampling. This method allowed the researcher to select a group of people from the community who could represent the community and assist with the research data.

4.6.1 Sampling methods

According to Etikan and Bala (2017), a sampling method is a technique that a researcher uses to select the appropriate sample from which data will be collected. Numerous sampling approaches, including probability and non-probability sampling strategies, are available to researchers. Every potential participant should have an equal chance of being selected to participate in the empirical study, according to the basic principle of probability sampling techniques. Non-probability sampling techniques, however, do not make this assumption (Sharma, 2017).

4.6.2 Sample selection

The selection of a sample reflects the choices made by a researcher on the criteria, the number of participants, and the procedures to be employed to pick them for the study. When a researcher uses a sample, they are referring to a limited portion of the entire population whose characteristics are being examined to gather information that will help them answer the main research question (Rahi, 2017). Before selecting participants for the study, a researcher must be well informed and knowledgeable about the area of research, not only through research undertaken, but must also have been exposed to the community and aware of the strengths and struggles of the community.

This will help with selecting the participants in knowing how impactful they will be in one's research. Sharma (2017) affirms that a sample is a smaller group of people selected from the general population with the potential to provide trustworthy and instructive answers about the questions being asked. Sharma's use of the term “smaller” in his conceptualisation of a sample should be seen as primarily referring to qualitative samples. This procedure makes it easy for the researcher to work with these individuals because you will be knowledgeable about them.

4.6.3 Sample size

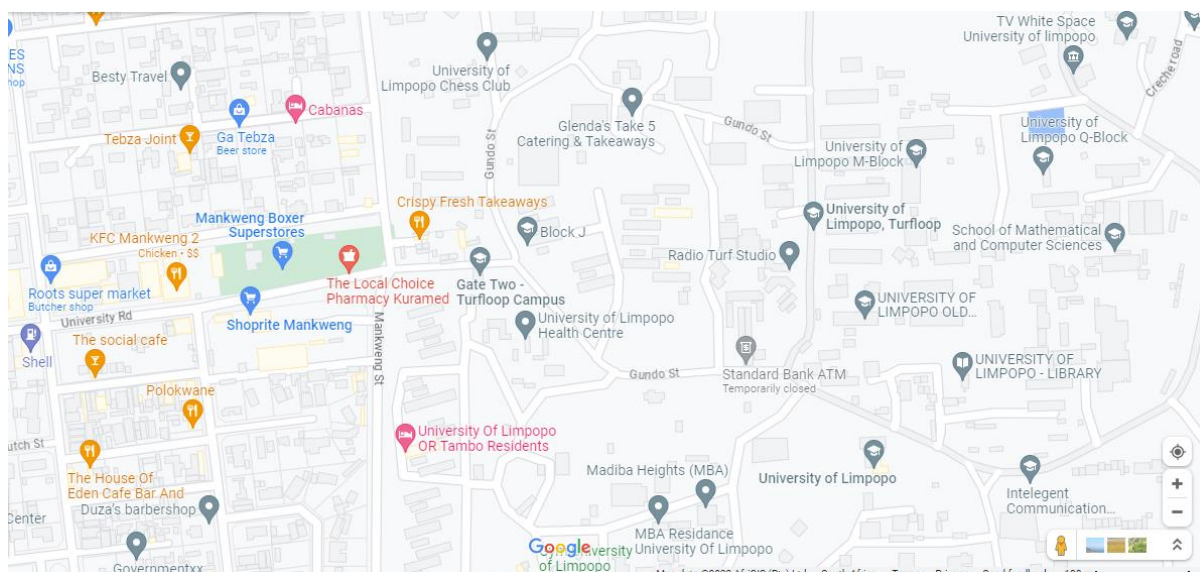
Opinions regarding the appropriate sample size for a study investigation are not all in accord (Rahi, 2017). According to Kumar (2004), the number of participants in quantitative investigations should be sufficiently large to allow for the generalisation of the findings. Sharma (2017) suggests that ten to fifteen participants are sufficient. These guidelines are merely principles on what is considered a sufficient sample in various research approaches. This makes the data obtained from the participants more adequate because they will be a better representation of the community where the research will be taking place at. To measure association and generalise findings, quantitative research should involve more participants, which should be preceded by the selection of samples that are representative of the overall population (Ngwenya & Ramukumba, 2017).

One other advantage of this type of sampling is that it is very convenient and cost efficient. It helps a researcher best manage their time in terms of a given scope and becomes manageable when it comes to data management. With the assistance from the station, the researcher was provided with frequent listeners of the station and after a random selection from the listeners, the station facilitated the handing over of the questionnaires in the presence of the researcher to avoid biasness. The researcher selected participants based on the criteria that he set, which included the use of a total of twenty-four (24) participants. This study consisted of twenty (20) participants from the Mankweng community and four (4) of Radio Turf's stakeholders. However, the researcher only interviewed three(3) people from the station as the other individual excused themselves from the process. The researcher approved the participants from designated areas because he had prior knowledge of their areas, looking also at the issue of accessibility, and some issues concerning their community radio, Radio Turf, and the need for them to be involved in its programming.

4.7 STUDY AREA

The researcher identified and selected Radio Turf as the focal point for this study.

Figure 2: Map showing the geographic location of Radio Turf at the University of Limpopo in the Mankweng Township.



Source: Google-Maps: 16 July 2023

The study area, Mankweng Township, is shown on the map above. It is located 30 kilometres outside Polokwane, the provincial capital of Limpopo. The settlement hosts various institutions and the station is located in the Turfloop Campus of the University of Limpopo and is part of the Polokwane municipality.

4.8 DATA COLLECTION

According to Korstjens and Moser (2018), data collection is the procedure a researcher uses to obtain information necessary to address the research problem. According to Fusch and Ness (2018), this data collection process comprises gathering information from participants on variables of interest to test hypotheses, evaluate results, and respond to specific research questions. Despite their efforts to define the scope of data collection, these definitions fall short. This is perhaps due to Creswell's (2013) view of data collection as a sequence of actions that include choosing the research site (specific location), determining the kind of data needed, determining the methods to collect the data, and establishing procedures for collecting the necessary data.

4.8.1 Data collection methods

Researchers use data collection methods to physically gather empirical data (Maree, 2020). The type of data the researcher must gather should inform or influence the method of data collection that is chosen (Bergin, 2018). Therefore, the main research question or questions and the chosen research design should guide the selection of data collection methods

(Groenland & Dana, 2020). In other words, a researcher should determine in advance how well the planned data gathering strategy aligns with the research design. Researchers can employ a variety of data collection techniques, such as questionnaires, interviews, focus groups, documentation reviews, and observation, among others. To gather the necessary data from the participants in this study, the researcher used a combination of open-ended qualitative questionnaires and in-person semi-structured interviews.

4.8.2 Semi-structured interviews

In an interview, a participant and a researcher have direct, interactive interactions in which a participant is expected to respond to questions posed by a researcher (King, Horrocks & Brooks, 2019). Because the researcher is actively involved and directs the data collection process, this procedure is regarded as an interpersonal interaction. A semi-structured interview guide is used in in-person semi-structured interviews to make sure that important subjects are discussed, and pertinent questions are answered, keeping the conversation from straying from the main topic of the study (Barrett & Twycross, 2018). A semi-structured interview guide is a pre-made document with open-ended questions intended to elicit detailed responses from participants, as Groenland and Dana (2020) point out.

To gather information from the chosen participants and available station stakeholders, the researcher employed a self-made semi-structured interview guide with open-ended qualitative questions. This was supposed to be done with the four (4) participants from the station, as indicated above. Using a self-made interview guide has the benefit of guaranteeing that the questions are closely related to the study's objective. Furthermore, using a semi-structured interview guide to collect data was pertinent and advantageous because it gave the researcher instant access to the information after each interview (Barrett & Twycross, 2018).

The presence of the researcher promoted clarity and offered chances for additional clarifications when required. Additionally, interviewing in the participants' natural setting improved participation and gave a more in-depth grasp of their unique situation, which improved the context as a whole (King, Horrocks & Brooks, 2019).

4.8.3 Open-ended qualitative questionnaire

An open-ended qualitative questionnaire was used to collect data from the identified members of the community. Although qualitative researchers rarely employ this method of data collection, it was important for this study because the researcher had to deal with time

constraints and other logistical issues (such as participant availability due to schedule conflicts and interprovincial travel because they could not afford to stay for a month or more) when conducting in-person interviews with every member of the community. However, the researcher was able to take time off their schedule to ensure that they explained, in full detail, what the research was all about and the ethical considerations of the study to the participants.

An open-ended qualitative questionnaire, according to Eckerdel and Hagstrom (2016), is a set of open-ended questions that participants fill out on their own, at their own pace, and without the researcher's assistance. Open-ended qualitative questionnaires were distributed by the researcher so that the participants could complete them at their leisure in the convenience of their own homes. Because participants were in a more relaxed setting, this method produced richer data. Furthermore, because participants had more time to consider their responses and react in a way that best suited them without the researcher's influence, the use of open-ended qualitative questionnaires increased the response rate (Barrett & Twycross, 2018).

4.8.4 Data obtained

Under the direction of the developed research questions that were at the heart of the investigation, the researcher collected primary data from participants in this study. Participants' first-hand answers expressed verbally or narratively, on their experiences with the topic being studied make up primary data (Guest, Emily & Mitchell, 2013). Since qualitative data primarily consists of participants' statements, it is expressed through words and sentences rather than numerical statistics. This form of data is largely non-statistical and is vital for answering "how" and "why" questions (Taylor, Bogdan & DeVault, 2016). In a similar vein, Bergin (2018) describes primary data as unpublished, unprocessed information obtained straight from individuals. Additionally, Creswell and Plano-Clark (2011) contend that primary data are typically more real and dependable because they are not altered, in contrast to secondary data, which are more prone to prejudice, manipulation, and distortion.

4.9 DATA ANALYSIS

The process of gathering, modelling, and analysing data to derive insights that aid in decision-making is known as data analysis. Analyses can be conducted using a variety of methods and procedures, depending on the study and its goal. Data analysis involves determining the most appropriate methods for examining collected data to align with the study's objectives. It is a process of transforming raw data, which on its own lacks meaning, into meaningful information

that contributes to knowledge development (Humble & Radina, 2019). The goal of data analysis is to organise and interpret data in a coherent and logical manner. For this study, the researcher opted for a qualitative data analysis approach. Thematic analysis was used in this investigation. “Thematic analysis is a method for systematically identifying, organising, and offering insights to patterns of meaning (theme) across a data set,” according to Braun and Clarke (2012:57). Finding, analysing, and recording patterns or themes in data is the main goal of thematic analysis. These themes are patterns across data sets that are important to the description of a phenomenon and are associated with the specific research problem (ibid).

The community questionnaires and individual interviews were transcribed, examined, and discussed in order to determine the viewpoints of the participants. Marshall and Rossman (1995:111) define data analysis as the process of providing structure, meaning, and order to the enormous amount of data that is generated or collected. The researcher divided and organised the study's data into digestible portions using qualitative analysis. The researcher can work with the data, organise it, break it down into manageable components, synthesise it, search for patterns, and then use the findings to make the necessary deductions about the relevant facts of the study, according to Bogdan and Biklen (1982:45). This approach was selected because it gave the researcher a flexible yet accurate way to interpret social reality.

4.9.1 Analysis of the data from open-ended questionnaires

A few of qualitative analytic methods are proposed by Leech and Onwuegbuzie (2007, 2008) for the examination of focus group data. Constant comparative analysis is an analytical method that works especially well with focus group data. Constant comparison analysis, also known as constant comparison method, developed by Glaser and Strauss was first used in grounded theory research. The researcher grouped the open-ended questionnaires from the participants in an affirmative setting of what the answers have in common. The three stages (Strauss & Corbin, 1998) are the main characteristics of constant comparative analysis: the data is divided into small units in the first phase (open coding), and researchers add descriptors or codes to each unit. These codes are then grouped into categories in the second stage (axial encoding), and in the third and final stage (selective coding), researchers create themes that reflect the content of each group. The qualitative questionnaires were grouped and analysed in a group, allowing the researcher to assess saturation overall between the groups. These data were treated as a focus group data collection and analysis because they had the same questions and so, analysing multiple focus groups can effectively serve as a surrogate for theoretical sampling.

4.9.2 Analysis of the data from the semi-structured interviews

Examining the interview logs and making notes on the developing conclusions are necessary steps in the analysis of in-depth interviews. During the interviews, the researcher took notes (transcription). When analysing the data, the researcher read the transcript while listening to an audiotape. The researcher used one of the common strategies of taking notes, which is organising by questions. In this strategy, the researcher recorded the notes as answers to the questions. The researcher recorded the remarks relating to the question. With the assistance of this strategy, the researcher was able to record any additional remarks relating to the questions in the same place, even though the questions were brought out at a later stage of the interview. There were some follow-up questions, which depended on the responses of the participants.

4.10 STRATEGIES FOR ENSURING TRUSTWORTHINESS

To ensure the trustworthiness of the study, the study had to meet the following rigours of quality criteria: credibility, dependability, confirmability, transferability and validity, which are discussed below.

4.10.1 Credibility

Credibility is frequently confused with internal validity and is associated with truth value (Cypress, 2017). Ensuring the correctness, relevance, and coherence of the study's findings is the main goal of truth value. Credibility, according to Noble and Smith (2015), entails confirming the veracity and accuracy of the study findings. Therefore, the researcher must establish confidence in the findings, particularly in relation to the participants and the specific context in which the study was conducted (Morse et al., 2002). The researcher established a relationship with the participants and ensured that the collection of the data was as factual as possible. There should be no motives against the researched subject and ulterior motives. It is the responsibility of the researcher to make the participants aware of what research entails and the impact of their truthful contribution.

4.10.2 Dependability

Dependability is closely associated with reliability (Eisenhardt et al., 2016) and emphasises the consistency of research findings. It refers to the likelihood that an independent researcher would arrive at similar or comparable results under the same conditions. Dependability stresses the consistency of study findings and is closely related to reliability (Eisenhardt et al., 2016).

It describes the possibility that, given the identical circumstances, a different researcher may produce findings that are comparable or similar. Dependability, according to Forero et al. (2018), is the ability of a study to be replicated in a comparable setting with the same or similar individuals. According to Maher et al. (2018), dependability evaluates whether the results of the study might be replicated using the same subjects and in the same environment.

Establishing dependability necessitates that a researcher gives a clear and comprehensive explanation of the decision-making process and research context, even when participants' experiences and viewpoints are always changing (Gill & Gill, 2020). Because of this degree of openness, other scholars can assess and ascertain the replicability of the study. A researcher must make the participants aware of the benefits of this relationship, as a researcher depends on the participants, and they also depend on a researcher to see the project through so that the objectives are met. The end goal of this study was to develop the community radio station under study in how to better serve its community and bridge the gap between the station and the community.

4.10.3 Confirmability

Confirmability, according to Noble and Smith (2015), is concerned with the plausibility of a study's findings, particularly how well they reflect the opinions of the participants. According to Morse (2015), confirmability is attained when the results are as impartial as feasible. According to Thomas (2017), objectivity in this context means that the results ought to not be predicated on the researcher's bias, prejudice, objectives, viewpoints, or even distortions. Confirmability was attained in this study in the following ways: The researcher constantly examined himself and his subjective opinions (self-awareness) to make sure they did not infiltrate the data. Since the researcher was the primary research instrument, it proved impossible to completely eliminate the research process (Aquinis & Solarino, 2019). To assess potential biases, however, Elo et al. (2014) recommend that researchers actively participate in meaningful discussions with peers regarding the study's findings. To this end, the researcher fully immersed himself in the data collected through an iterative analysis process to gain a deeper understanding of the contextual meanings embedded within the data, and the research process was meticulously detailed to make clear how the study findings were derived and how conclusions were formulated.

4.10.4 Transferability

According to Frauenberger et al. (2015), the core of transferability is figuring out how applicable or transferable the study's findings are to a different setting; in other words, the researcher should figure out how generalisable the results are to other contexts or groups that have characteristics in common with the participants under study (Forero et al., 2018). Noble and Smith (2015) recommend that comprehensive and in-depth explanations of the study setting, including the sample methods and participant selection criteria, be given to make assessing transferability easier. Although the researcher did use the findings of this project in other projects or scholarly work, it was his responsibility to ensure that richer data always backed his argument. The researcher must be able to move around the findings from one or two participants into different themes. The responses acquired during data collection must be as general and clear as possible, and researcher must create a platform of engagement with the respondents to ensure this happens.

4.10.5 Validity

The degree to which an empirical measure faithfully captures the essence of the idea under study is known as validity (Babbie, 1989:124). Validity in qualitative research is attained when the researcher uses suitable verification processes to guarantee the accuracy of findings. The researcher followed trustworthy protocols and practical tactics, as described by Creswell (2009), to preserve the validity of the data analysis process, including interpretations, descriptions, and explanations. The first step after obtaining raw data (transcripts, field notes) is to organise and prepare the data analysis (Ibid). After reviewing through all of the data making use of a coding procedure, researchers should start a thorough analysis and create a description of the individuals, setting, categories, and themes that will be examined. It is now necessary to interpret the data.

4.11 SIGNIFICANCE OF THE STUDY

This study is significant because it applied the Uses and Gratification Theory to the users' needs and the likely satisfactions they acquire from consuming the media, which might aid the selected radio station on how to best serve its community. The Mankweng community is likely to benefit from the study through the realisation of their significance to Radio Turf as stakeholders, which might encourage their participation and involvement in the running of the

station. In this way, the community will participate in the radio shows that they listen to as the content of the programmes will be solely made for their needs.

4.12 ETHICAL CONSIDERATIONS

According to Nowell, Morris, White, and Moules (2017), ethics comprise principles that evaluate actions and conduct as either good or bad, as well as right or wrong. According to Fleming and Zegwaard (2018), ethics are the rules that specify what people ought to do in particular circumstances. In research, ethical considerations provide established guidelines that regulate the researcher's conduct, ensuring the acceptability of their actions. These principles serve to protect participants from any sort of damage, including physical, emotional, or psychological exploitation. Consequently, researchers must consistently examine the integrity of their actions throughout the study, ensuring that participants are treated with dignity and are not subjected to any practices that harm their well-being (Berg & Lune, 2017). The identified ethics are as follows:

- Participants were made aware or briefed about the study before participation.
- The researchers obtained consent from the individual participants (consent form to be attached after reference list).
- The author understood and applied principles of journalism, the ideal principle to be utilised that was used was Trauma, considering that there might be research questions which the participants might view them as-a-way to open old wounds to offend them; fortunately, there was none.
- Therefore, it is important for the researcher to know how to deal with traumatic situations and overcome them diplomatically.

Researchers must respect the rights of the participants while collecting data. During this stage of research, many ethical issues arise. According to Sieberg (1998), the researcher must not jeopardise the safety of participants and must respect vulnerable populations. The researcher has gone through ethics training with the university where the study was undertaken and got ethics approval to proceed with the research. The researcher has also obtained consent and approval from the community leaders being the councillor and a chief-whip. This process was facilitated with the assistance of the then two supervisor who

ensured that the researcher followed proper protocols in obtaining the consents. During the research, the following ethical considerations must be followed:

4.12.1 Informed consent

The major ethical issue in conducting research is informed consent. Prior to the study, participants' consent must be obtained. The participants chose to participate voluntarily, based on adequate information and understanding of the research and the consequences of their participation. This implies that the researcher disclosed all pertinent information and issues concerning the data obtained. Before participating in the study, participants must sign an informed consent form developed by the researcher.

4.12.2 Voluntary participation

People should not be forced to participate in research, according to the principle of voluntary participation. The act of a human research subject freely deciding whether or not to participate in a research activity is referred to as voluntary participation (Smith, 1999). The chosen participants were given an information leaflet inviting them to take part in the study. This gave them the option of accepting or declining the invitation. Participants could decline or change their minds at any point during the study.

4.12.3 Confidentiality

The ethical practice of confidentiality safeguards the privacy of human subjects during the collection, analysis, and reporting of data. Confidentiality is the process of removing or altering any personally identifiable information that participants may have supplied from the data. Removing or altering any identifying, personal information that participants may have supplied from the data is known as confidentiality.

The researcher used codes (numerical numbers) instead of actual names. This is an effective method for protecting the confidentiality of research participants. Thus, the codes were used in place of identifying participants by name, to protect them. Any pointers which could expose the participants' actual identity to the readers were not used. However, the data collected in the present study would be used for future papers developed from these study findings.

4.12.4 No harm to participants

According to the Association of Internet Researchers (2012), the greater the danger of harm to participants or the greater the vulnerability of individuals or groups on the internet, the more

the researcher's obligation to them. A researcher must have direct contact with a participant, to explain the goal of the research and the advantages it will provide. The researcher should not, however, overstate or even downplay the advantages. The analysis of the study's advantages prompts us to look at the idea of beneficence in research, which is linked to the hypocritical "be of benefit, not harm" theory by Beauchamp and Childress (2001) and Mugenda (2003). The basic goal of upholding ethics in research is to prevent bias and deceit while both serving and advancing human wellbeing. Care was taken in the current study to prevent participant injury. All participants' privacy and confidentiality were maintained, and no sensitive information was gathered.

4.13 RESEARCH DATA MANAGEMENT

Since it facilitates analysis and the creation of research reports using verbatim transcripts, field notes, and interview protocols, research data is an essential part of any research investigation (Mamabolo, 2021). As a result, researchers need to make sure that data is properly documented, gathered in a methodical manner, arranged, safely stored, and efficiently maintained (Dunie, 2017). Easy access and retrieval of research data is made possible by proper recording and preservation. Since data management entails a number of important tasks, it must be carried out carefully to preserve the integrity of the study, permit further examination and assessment, and guarantee reproducibility (Chigwada, Chiparausha & Kasiroori, 2017). Without proper research data management, analysis may become flawed, vulnerable to distortions, and lead to conclusions that do not withstand scrutiny. Therefore, researchers must establish a well-defined data management plan that details how collected or generated data will be handled, safeguarded from unauthorised access, and preserved both during and after the study (Claire et al., 2019).

To make retrieval easier, research data for this study, such as signed consent forms, field notes, transcripts, and completed interview protocols, have been methodically arranged in physical folders (Bloomberg & Volpe, 2016). As a backup in case of data loss, records have also been safely kept on a hard drive and an internet drive. To improve accessibility even more, data sets have been grouped and categorised based on particular topics and stored in the researcher's Dropbox for easy access and identification. Additionally, the researcher's password-protected laptop (personal computer) has been used to keep the records containing the processed data and study report drafts. Appropriate security measures have been implemented. Duplicates of the draft research reports have been created and backed up on the researcher's hard drive to guard against the potential loss of the study data owing to the unreliability of the technological

devices employed in this regard. By taking these precautions, the study data will be shielded against unauthorised access, preserved for verification, and an audit trail will be provided (Bloomberg & Volpe, 2016).

4.14 CHAPTER SUMMARY

This chapter concentrated on the research project methodology. The research approach, study design, qualitative research methods used in this study, sampling procedures, surveyed participants, and data management and analysis processes were all discussed, among other things. This chapter also provided a justification of the methodological choices the researcher made throughout the study. The next chapter is Chapter 5, which deals with data presentation, interpretation and analysis of the research project.

CHAPTER 5: DATA PRESENTATION, INTERPRETATION AND ANALYSIS

5.1 INTRODUCTION

This chapter deals with the presentation, analysis, and discussion of the data collected using an open-ended qualitative questionnaire and semi-structured interviews. Marshall and Bossoman (1995:11) noted that data analysis is the process of bringing order, structure and meaning to the mass of data collected or generated. The information was collected to evaluate the involvement or the inclusion of the community around the Radio Turf broadcasting spectrum, in the programming of the station shows and if the listeners feel catered for and represented within the content of the shows. The aim of this study was to investigate if the community of Mankweng was included in the programming and running of the station.

The objectives were:

- To determine whether Radio Turf involves members of the Mankweng community in its programming.
- To determine if the content of Radio Turf is catering for its immediate communities.
- To find out if the station has programmes designed for the development of the community.
- To identify what the community needs from the station and mediate to bridge the gap.

As previously elucidated in the methodology chapter of this dissertation, the researcher adopted the thematic analysis of the data collected. Thematic analysis is one of the most widely used methods for identifying, analysing, and reporting patterns or themes within data. It involves coding the data and then developing themes that represent key concepts or phenomena. Braun and Clarke (2006) provide a widely cited framework for thematic analysis that includes familiarising oneself with the data, generating codes, searching for themes, reviewing themes, defining and naming themes, and producing the report.

The usage of thematic analysis is divided into six parts which are: data familiarisation - immersing oneself in the data through repeated reading or listening to recordings to understand the overall content (Braun & Clarke, 2006); coding - identifying and labelling segments of the data that relate to concepts or ideas, where coding can be either inductive or deductive (Gibbs, 2007); generating themes - grouping codes into themes, which are broader patterns of meaning

within the data (King, Horrocks & Brooks, 2019); data interpretation - analysing how these themes interrelate, what they reveal about the research questions, and how they contribute to broader theoretical debates (Miles, Huberman & Saldaña, 2014). This study explored the reflexive thematic data analysis, which according to Braun and Clarke (2006) was developed to focus on identifying patterns in qualitative data presentation while emphasizing the subjectivity of the researcher. The researcher was self-aware and conscious when analysing the data in this study.

5.2 PROFILE OF THE SAMPLED COMMUNITY RADIO STATION

The information below sheds light on the reader about the type of station was under research. The researcher adopted this presentation method to answer quick questions from the reader as to, which station was being researched, what is frequency, the vision of the station and when was the station established for it to be researched.

1. Name of the station and broadcast frequency....

✓ Radio Turf and the station can be listened to on 103.8 FM.

✓ <http://www.ul.ac.za/radioturf>

2. Year the station was established.....

✓ The station was established in May 1995.

3. Slogan.....

✓ The station that listens to the people.

4. Vision of the station.....

✓ To emerge as the provincial community radio of choice.

5. Mission of the station.....

✓ To maintain a community broadcasting service which, strives to meet the needs of its target community and complies with the legal provisions regulating its establishment, operations, and management.

6. Audience or listenership profile.....

✓ Most listeners are young adults from the age of 16 to 36.

5.3 DATA COLLECTION METHOD

Semi-structured interviews were planned for the representatives from Radio Turf who were involved in the day-to-day running of the station. The representatives included the station manager, news editor and a community representative. The collection process went very smooth; however, the researcher was informed that the station did not have a programmes' manager at the time of data collection, and the duties were assigned to the chief producer, who unfortunately refused to be part of the study. According to the chief producer, he could not take part in the interviews as a programmes manager, due to what he referred to as "in-house politics". The aim of these interviews was to get a clear understanding of how the station involves the community in the programming and selection of the shows, hence the researcher proceeded with the collection of information from the relevant and available personnel.

The other employees were willing to participate in the interviews, which would have eased the data collection process, but due to the researcher's set standard and ethical approvals, they could not be part of the study. According to Patton (1990), qualitative interviews give researchers the opportunity to gather the data they need while also gaining valuable insight into other people's perspectives on a given scenario. Various media outlets are supposed to speak for both parties when politicians and the public address societal issues, but for far too long, the government has used the media as a one-way communication instrument instead of a venue for discussion. The questions for both qualitative questionnaires and semi-structured interviews with the listeners and staff are attached as appendices. As a result, an open framework was employed for the interviews, enabling the participants and the researcher to have targeted, two-way conversations.

5.4 SECTION A: DATA PRESENTATION (Community)

This section presents the data collected from the community of Mankweng, using open-ended qualitative questionnaires. The data are presented in a set of four (4) themes, namely; Listenership, Involvement in programming, Relevance of the content of the shows and Community upliftment programmes. The researcher also had a set of two sub-themes, which were derived from the key themes looking into how the questions were answered.

5.4.1 Theme 1: Listenership

To help identify and better understand the participants, the researcher had a set of ice-breaking questions and below are some of the views of the participants (in a chronological order) in responses to the question: “*How often do you listen to Radio Turf and averagely how long do you listen to a show?*” To avoid assumptions that the people who participated in the study were frequent listeners of Radio Turf, the researcher wanted to identify their frequency in listening to the station. The theoretical chapter of the study provided a clear understanding between the uses and gratification of a media outlet and the researcher integrated it to investigate why the community listen to Radio Turf.

Participant 1: “Sometimes and mostly after work. I can listen to a show for 3 hours, in the morning and when I get ready in the morning, if I am not listening to Thobela FM”.

Participant 2: “I listen to it a lot of times and I listen to a show until it ends, at most and I can also listen to 2 shows consecutively”.

Participant 5: “Most often, especially when I come back from work. I can listen to the whole show and maybe some of the sports show at times.”

Participant 6: “Every day, even now it is playing as I feel in this paper”.

Participant 7: “Every day and I listen to the whole show, especially my favourite shows.”

Participant 8: “I spent most of my time listening to Radio Turf and I also serve as the station champion, so I need to always listen in.”

Participant 10: “I love it a lot, I always listen to Radio Turf and I listen to most of the show, unless I am very busy to listen.”

Participant 13: “I am a very big supporter of Radio Turf; I listen to it every day and I already know all the presenters.”

Participant 14: “Almost all the time and I only listen to other shows because of their discussions.”

Participant 15: “A lot of times for the whole show and sometimes when I am not busy, I wish to visit the station.”

The responses quoted above show that within the selected population of the listeners, there were some who regularly listened to Radio Turf. Notwithstanding the socio-economic status of the community, majority of the responses in this section came from a group of developing

households because most of them listened to the station in the morning as they prepared for work or after work on their way home or while relaxing after work. According to the data, it is evident that some of these people listened to the station for an average of 3 hours or more.

Participant 3: "I used to work at Radio Turf, so I listened to it quite often and since I left, I listen to it by chance."

Participant 4: "Not so often lately...due to being busy but I usually try to give myself the chance to listen to it in the evening and on a Sunday morning."

Participant 18: "Not very much often these days. I have found a new competitive station in the community and as much as it is not really a community radio station, it has better community interests."

Participant 19: "Not quite often now because I have changed my workplace, but whenever I get a chance, listen to my favourite show."

Participant 20: "I used to listen to it very frequently, in the past. Nowadays I just see it like any other radio station."

Participant 16: "Not a lot of times anymore, I become very busy because of my new business."

Participant 11: "I only listen to one show, until it ends, and I don't understand other shows, because during the week I am mostly at work."

Participant 12: "I used to listen to it almost every day until there were some reshuffles and other presenters resigned, but I would listen to the whole show."

Although there were participants who frequently listened to the station, there were also those who rarely listen to it anymore. The responses above show frustrations caused by unmet expectations. The data presented above in quotations clearly indicate that some people do not listen to Radio Turf mainly because they cannot relate to the shows anymore, and because of the reshufflings of presenters. Some of the respondents were involved with the station and felt like there has been a shift of focus since they parted ways. Majority of the participants in the research still listen to Radio Turf because they depend on it for news and accurate information dissemination.

Below are some of the views of the participants (in an order of the most listened to show to the least listened to show) in responding to the question: “Which one is your favourite show in this station and why?”

Participant 1: “Ntometsebe...it is very informative because it is a current news show, it only speaks in Sepedi, and I can listen to it freely when I am back from work.”

Participant 11: “Ntometsebe, this is one show that speaks mother tongue and can be listened to by all members at home.”

Participant 5: “Ntometsebe...it talks about our current affairs, both locally and internationally.”

Participant 10: “Ntometsebe, because it speaks about the things in our villages and how they solve their problems and other current affairs.”

Participant 2: “Ntometsebe, it is a good show about the community and what happens around the world.”

Participant 7: “Ntometsebe and Baswa le Bokamoso, I love them because they talk about current problems of the youth and community.”

Participant 6: “Ntometsebe, Matsobana and the Afternoon drive show, because these shows are very informative and interactive than other shows.”

Participant 19: “Ntometsebe and Matsobana, because I stay with my grandson and his older sister who is in Primary school and these shows are the shows that we can listen to together, and the shows are very educational for them.”

Participant 15: “Ntometsebe and Segageshu, they are shows that I can relate to as a senior community member because most shows talk to the youth and the things of today.”

Participant 3: “The midday experience, I love the content of the show because it is mostly on beauty and entrepreneurship, as well as wellness and I guess the presenters make it even more interesting.”

Participant 4: “The midday experience because it is very informational and the presenter is very good, he has made me love the station even more and I always get a chance to call the station on his show.”

Participant 14: “The midday experience and Route 326, because of the interaction of the presenters, it makes you feel like you are listening to a big radio station like Thobela FM or Metro SA, and also the content of the shows is very relatable to the youth.”

Participant 20: “The afternoon drive show, because it is very entertaining and informative.”

Participant 17: “The Route 326 and Top30, because I am more of a musical and latest news/gossip type of a person, so these two shows have them both.”

Participant 18: “I used to love the afternoon drive show by Fatslamuntu and Katlego Mothapo, but their change wasn’t good because I then lost interest in the show...however, the show is very informational and educating to its listeners.”

Participant 9: “I love a lot of shows, like the morning show and the afternoon drive because the presenters are very good, and the content of the shows is very relevant and recent.”

Participant 12: “I used to love Route 326, but they changed the presenters, so currently I am not really familiar with any of the presenters on the shows.”

Participant 13: “All the shows, I listen to good music, but I love Top30 too much because it plays good music always.”

Participant 16: “I listen to all shows, I don’t have a specific favourite.”

The above quotations are a clear indication that not everyone will like the same things. Some of the participants stated that they listened to the same show because of similar interests while others did the opposite. Nevertheless, the above quotations clearly indicate that there is a dominating show because the community strongly feels that it communicates with them and best serves their interest. This supports the argument that people of different backgrounds and status might have the same interest in a specific medium because of their relation to the content. Even though the listeners relate to the content in a similar context, there were still those who did not really relate to it and this showed the researcher the different impacts a show can have on listeners. The researcher listed the responses from the most listened to show to the least listened to show to distinguish the gap between the listenership of the shows.

This theme answered the questions that are posed by the Uses and Gratification Theory, which seek to understand why people consume a certain type of medium. The issue of listenership in this instance was also to confirm the demographics of Radio Turf, about most of the community members listening to the station. According to Katz et al. (1973), the basic assumptions of the

Uses and Gratification Theory are that the value of a media product is assessed solely by the consumers who, in turn, force media providers to continually compete to satisfy their needs (Katz et al., 1973). Therefore, the researcher used the question of listenership as an icebreaker, but also to ascertain and strengthen the argument that these participants do listen to Radio Turf.

5.4.2 Theme 2: Involvement in programming

As per the Community Participatory Theory and the researcher's objective to determine whether Radio Turf involves members of the Mankweng community in its programming, the researcher launched a question to the community members to identify if they do take part in the station. According to Chambers (1983:75), community participation is one of the main elements behind the promotion of community-based radios, on the grounds that people themselves know best what they need and how to create it. This specific theme speaks to the statement made by (Servaes & Malikhao, 2005:91) that "people are 'voiceless' not because they have nothing to say, but because nobody cares to listen to them" and that is reflected in the responses below, which signify that the Mankweng community felt not well accommodated by the station.

Participant 1: "Not much, I love calling in during questions and topic discussions."

Participant 2: "I do not participate because I am already a pensioner, they would want some fresh young blood...I understand that they also need senior citizens, but I don't really have time."

Participant 3: "My level of participation to programming I'd say is 30% or less because I used to work in the station as a newsreader volunteer and even after I had left, I still assist the news department quite often."

Participant 4: "Not sure if I really understand the question, but I do not participate in the programming of the station. I just engage on nice topics."

Participant 5: "I would say I don't because I'm volunteering as a presenter only."

Participant 8: "Each year the station hosts programming summits, and we get the opportunity to make inputs on the shows, however I am not sure about other community members because I am both a community member and a lecturer in the university."

Participant 6: "I used to assist with the news but after I went for pension I no longer help; I've left the task in the most capable hands...I assisted because I was a Sepedi teacher at Hwiti, and this was just after Radio Turf had started airing"

Participant 9: "I am not involved. That's the job of the programs manager."

Participant 10: "I do not take part on anything really."

Participant 18: "Nothing, I do not participate in anything in the station, I'm just a community member."

Participant 17: "Zero."

Participant 5; 20; 16: "None."

Participant 19: "Nothing, I used to be a cleaner there. I don't know much about radio."

Participant 15; 14; 7: "Nothing."

Participant 13: "I stay at Makanye but also Zone 1 and I always request songs, and they play them; that is my only contribution to participating in the station."

Participant 12: "I used call or comment on their Facebook post when they post about it."

Participant 11: "I am not involved with the station; I work there sometimes as a security guard...because I work for the university, and we rotate."

The above responses best demonstrate that most of the listeners were clueless about the running of Radio Turf. The researcher identified this group as one dynamic group which should be very helpful in the running of the station, as they would also be acquiring skills and giving back to the community. However, they seemed less knowledgeable, not only about the programming of Radio Turf, but also its management and how the existence of this station must impact their lives. A community radio owes its existence to a particular community; thus, it ought to cater to the needs, requirements, expectations, interests, and aspirations of the host community. Therefore, community members should participate at various levels of community radio, such as management and production of programmes. The inclusion of the community in the organogram distinguishes community radio from commercial and public radio (Jordan, 2006).

"Community Media is community owned and controlled, giving access to voices in the community and encouraging diversity, creativity and participation. They provide a vital

counterbalance to the increasing globalization and commercialization of the media” (Aqrabawi et al., 2006:2). Participation is supposed to include every aspect of community radio, from representation on the board, to deciding on programmes, to producing the programmes – this is done by volunteers and staff (Dalene, 2007:21). With the station in question, it does not seem to be the case because most of the participants, which are the regular listeners of the station, did not seem to be taking part in the running and programming of the station’s shows. “Community radio represents the democratisation of communication. Since the advent of Africa’s democratisation process in the 1990s, many communication activists now see it as the basis for popular participation by most of the people” (AMARC, 1998:1).

5.4.3 Theme 3: Relevance of the content of the shows

Some community radio stations have designed programmes which can be deemed relevant to the station, to better fit the skills that are found in the station, but this does not mean the same thing for the community. The community must have programmes which are specifically designed to suit the community members, as their primary listeners. The station must involve the community (or representatives if there are any because they cannot deal with the community members individually) to ensure that the content their presenters produce aligns with the interests of their listeners. The Uses and Gratification Theory affirms that citizens consume content that is relevant to them and their daily lives, which they can easily relate to. The researcher took it to the ground to identify if the content of Radio Turf is catering for its immediate communities and the Mankweng community at large and again, identify what the community needs from the station and mediate to bridge the gap.

Below are the views of the participants when they were asked about relevance of the shows to their daily life.

Participant 1: “I don’t know much about daily shows, but the music shows are boring because almost all radios have them. They can be replaced by talk shows or radio dramas.”

Participant 4: “The midnight show, although I think there might be people who love it, I don’t think it is safe for a community radio station because it talks about uncensored things and there might be a child listening.”

Participant 5: “I have listened to shows like, Top30 and those other ones, I don’t see how these shows benefit the community.”

Participant 10: "Party shows, the one after breakfast and one of the relationships, the shows are boring, and they only have one presenter, however I am just giving my opinion."

Participant 2: "The lifestyle show, at times you find that there are no listeners and some of us are at work, but some are not, and I don't think we need such shows as a community."

Participant 6: "They should bring the drama back because the radio is now boring without drama and even though I wouldn't want to name and shame but some shows are not really needed."

Participant 19: "I just don't like all the shows, but I will not say they are unnecessary because there might be people who love them."

Participant 15: "The shows that speaks English all the time."

Participant 3: "I hardly listen to other shows really, I however would prefer talk-shows and more content on current affairs and wellness."

Participant 9: "The shows where they play music only and they don't talk to the listeners"

Participant 3: "I wouldn't know much about other shows because I only listen to the shows of the people I understand."

Participant 17 and 16: "None."

Participant 20: "The musical shows and the late-night show about love and intimacy, I don't find necessary."

Participant 14: "None so far, I just think some shows need a change of presenters because you can tell that they are not good for the shows."

Participant 4: "Not quite unnecessary as some people might love them, but I will never listen to the wings of love again. The show talks about love and intimacy and I don't think it is sometimes suitable for the listeners."

Participant 13: "Nothing for myself, however I love good music."

Participant 8: "They are really not unnecessary, but I think the station can do better without shows like Top30 and the midnight show where they placed Fatslamuntu and introduce more talk-shows on health and social affairs."

Participant 12: “The one that Fats is currently hosting, I don’t understand why people would want to publicise their affairs and I also don’t think it carries reality because those people might just be lying. They should take Fats to afternoon drive show because he is good there.”

Participant 6: “For some reason, I was just listening to the afternoon drive show and thought to myself that this show has lost the spark since Fats left and the show, he’s hosting is not really for him.”

Participant 2: “If it was possible I would say they should change show slots, some shows are not unnecessary but the time which they air can be a factor for its listenership. For instances, the lifestyle and beauty show can maybe be moved to the evening when most people are not at work.”

Participant 7: “I don’t really know much about other shows because I am very selective about what I listen to.”

Participant 10: “I think all shows do matter because some people like me might be into current affairs and mostly do not have time to listen to the news and other just want to listen to music or entertainment gossip.”

Participant 5: “I have listened to shows like the wings of love because it is presented by my favourite presenter, and I would say the show does not suit him and also the content of the show is too deep for a community.”

Participant 11: “The midnight show! The show’s content consists of strong language, and the content can cause some conflicts and disrespect within the community.”

The responses quoted above clearly indicate that the participants no longer listen to the station more often because of the changes that have occurred in the station. According to this participants, Radio Turf has made changes that did not only affect their listenership, but their relation to some of the contents from the shows. The researcher saw a need to have some follow-up questions on how this affects them and found out that the participants would prefer the station to return to the way things were in the past because some of the introduced shows do not really fit in well with their community. “It was found that, whenever people are locally involved, and actively participating, in the projects, much more is achieved with much less, even in sheer financial terms” (Rahnema, 1992:117).

5.4.4 Theme 4: Community upliftment programmes

Community radio exists to serve and bring development in the community. Community stations play important roles in promoting democracy by being a watchdog, to maintain a surveillance of the environment and unearth news. For instance, Radio Namaskar ensured that democracy is maintained by ensuring that justice is served when they exposed corruption in the supply of grains by the Integrated Child Development Scheme in India (Shukla, 2014). One of the key objectives in this study was to investigate if the station has programmes which are designed for the development of the community. Joseph Offor (cited in Milan, 2009:600) argues that as a tool for development, “community radio needs to be not only a channel to transmit to people, but also a means of receiving from them: not only an instrument to hear from or about the world, but the people’s voice, to make their voice heard”. Below are some of the responses of the participants to the question on how often the station does community enrichment programmes when they visit them to tell them about their services.

Participant 1: “Not too many and some they don’t tell us, sometimes I just see them at the mall of Paledi because I work there, and they only come when there want to promote something.”

Participant 19: “They also talk in the station, honestly they never come to our communities, even on meetings but they come for the news in the community.”

Participant 3: “For the time I was there, we never had such programs but lately they are growing, and the station is developing very well, they will soon be able to visit the communities.”

Participant 15, 12, 17, 5, 11 and 13: “Never.”

Participant 10: “They rarely come to us, but at some of the community events of the councillor they do come.”

Participant 2: “They don’t come to a lot, yet they want us to keep listening to them.”

Participant 14: “This is what I was suggesting to my friend who works there, they never come.”

Participant 4: “Never, hence I suggested that they host them in the future.”

Participant 8: “We have just started with the programme, yes it was not there before but we now have an outside studio which we can use when we want to host such things.”

Participant 16 and 7: “None.”

Participant 9: “They never come and that can be very good for the station.”

Participant 20: “I think they have started attending community events last year, but only for chiefs and politics.”

Participant 6: “They never come and that can help a lot of kids, especially the learners in high school.”

Participant 18: “Never, the radio station does not currently have a vehicle to be going to these sections, however it is under plan to at least get the station for visibility and marketing.”

The responses above indicate that the listeners were not happy and comfortable with the way things were done in the station. They seemed to have better resolutions towards this. The researcher found out that the station did not do much for the community as part of community development, according to the participants. Communication between a community radio station and the community it serves should at least be characterised by frequent outreach programmes so that the listeners get familiar with their presenters, as one of the participants suggested. The participants concurred that the station did not do that much to involve them in the things done in the community and the station never took the initiative to visit its neighbouring communities. Participation is supposed to include every aspect of community radio, from representation on the board, to deciding on programmes, to producing programmes – this is done by volunteers and staff (Dalene, 2007:21).

With one of the objectives having been to try and mediate between the community and the radio station, the researcher raised another question to identify aspects of the station that the community might not be comfortable with and what is it that they required from the station. This was to help the station grow and better serve them as their source of information. The Uses and Gratification theory recognises that individuals have great and huge powers on their decision on what they want in the media over the influence that the media may have on them.

Below are some of the responses of the participants to the question on how they thought the station could improve its services as a community radio station and what could be done as part of a development project.

Participant 1: "Like in your research as you explained to me, they should ask us if we want to change something and give us the platform to visit the station like other celebrities. Introduce roadshows, community engagement shows and invite us in the station as we also would like to speak on radio."

Participant 11: "My favourite shows deserve at least 3 hours to air as they can be listened to by everyone. Have more Sepedi shows."

Participant 5: "This is complex, the station can introduce short courses on radio that will help the youth to learn about radio and reduce teenage pregnancy and drug abuse. Introduce short courses and more community initiatives to keep the youth from the streets."

Participant 10: "Have more visits to our units so that we get to meet them and share our viewpoints as it is expensive to call them. To educate school kids about radio because radio is nice, and some learners might be interested in it."

Participant 7: "They need a mobile radio truck like Thobela FM, but they are still growing, and they need to change their landline to a normal phone. Introduce more youth shows and some family competitions."

Participant 2: "We need talk shows like at Thobela FM so that we can give advice, especially to young people. Like I said, we need more youth talk shows and have more welcoming staff members in the station."

Participant 6: "To introduce talk shows and youth like Matsobana but these ones for a little older people because the youth is experiencing a lot of hardships. Involve the youth more and engage them more on issues that affect them to reduce things like depression."

Participant 16: "By inviting local people to speak at the station. Create more jobs to reduce unemployment and crime in the community."

Participant 12: "They need to hire us and give back to the community because other people are struggling. Create more jobs for the community in the station."

Participant 8: "We are indeed growing; we now have an online streaming service which enables more listeners from across the country. That is something we have just started rolling

out with the help of the university through utilizing their students, we are doing a programme called put a face a to the name...this is where community members meet their beloved presenters and get to interact with them.”

Participant 13: “No, I am happy with my #Radio Turf. I love soccer and it is a good sport in the community, maybe they can start sponsoring some of our tournaments.”

Participant 4: “Please ask them to introduce more talk shows about social affairs and more interactive competitions and quizzes on education for the youth. Host more community imbizos and enrichment programmes for the youth in the youth.”

Participant 14: “They can start by visiting our communities because we don’t even know them. They need to come and do some charity work for the community and visit our communities when we have community events.”

Participant 20: “Introduce more new shows, especially for the youth and have educational debates and dramas playing for entertainment. Allow more young energy in the station and give back to the community, especially to the struggling families.”

Participant 17: “Though I don’t know much about radio management, I think the management needs to include the community too much so that they can grow. If they can sponsor local talent and maybe some competitions in the community, especially in schools.”

Participant 18: “There is a lot that I wish the station can do for the community, especially the unemployed youth; they can consider giving them radio and other skills training. Implement youth programs where they can also train them about radio and other skills which can help them get employment.”

Participant 9: “Visit our sections and host some soccer tournament because a lot of the youth love soccer and help other with school uniforms, especially in primary. Do sports tournaments and competitions like spelling bee and other things to grow the community.”

Participant 3: “They can improve by engaging more with the listeners in a form of touring around the areas of coverage so that the listeners can be familiar with their listeners. For now, I am glad they have an online streaming service, meaning that they are growing, and the station is developing very well.”

Participant 15: “The station can do shows that people can go and speak on the radio and get the experience of being in the station. Teach people about radio so that they can also gain the skills to be on the radio.”

Participant 19: “I think they need more young people in the station, because many people there are over 30 and the youth is the future, so they need to be taken in more. Use the university students to advertise the station and get many listeners because the station does not have many listeners.”

The above quoted responses from the participants depict what the community thought could be done in terms of improving the services of the station and what they thought could be done as a development plan from the station. All the responses show that the community is longing for more from the station; however, they are failing to get all that they need. The researcher asked some follow-up questions to some participants and found that the community saw Radio Turf as being far compared to other stations.

5.5 SECTION B: DATA PRESENTATION (Radio Turf)

This section presents the data that were collected from Radio Turf using semi-structured interviews. Below are the answers from the Radio Turf stakeholders who were invited for interviews and managed to attend. These responses are captured from the set of the key questions which guided the interview. Like in the questionnaire, there was a question raised by the researcher as an icebreaker and to identify the respondent on record.

Q1: What do you do in the station and for how long have you been here?

Station Manager: “I am the currently serving station of the station, I have been here for 11 years, and I started as a presenter, proceeded to Chief producer, deputy station manager and today here I am as the station manager.”

News Editor: “I am currently serving as a news editor; however, we work as a collective because I am also a newsreader. It has been 8 years since I joined Radio Turf.”

Community Rep: I have been working with Radio Turf after the outbreak of Covid-19 in early 2021 since it was difficult for the workers to gather news for the station and the station manager had resigned due to old age and the regulations that came with the pandemic...

What I do is very simple, I mediate between the station and the community to the counsellors.”

The above responses from the station manager, news editor and the community representative depict that all the respondents had not been with Radio Turf for too long, because none of them had been there for over 10 years, except the station manager who had been there for 11 years. The researcher established that the station manager had only been appointed as the station manager for 3 years, following the retirement of the then station manager in 2021. This might mean that the station manager was still trying to find his feet in the position and as indicated further in his responses, the station manager had a few tricks up his sleeve to grow the station and make it one of the best community radios in the province, if not the whole country.

Q2: How does the station involve the community in the programming of the station?

Station Manager: "That is quite complex because not the whole community is well equipped and knowledgeable about radio and its programming, however we have opened a door for them since 2020 because we realised that the previous management had not. I am not speaking ill of my previous manager, but he was of a golden age and some of the benefits were limited from his capabilities."

News Editor: "I cannot really say that they are highly involved, but the side can be different from the news department because the community serves as our news sources, so in terms of involving them; we have done quite an improvement. I think things will be better once we get more facilities to employ more staff."

Community Rep: Not quite enough, on behalf of the community; there is really a lot that we are unable to do within the station even though it is our station. Things took a turn for the better when we started putting ourselves in the station and that is how I got to be able to work with the station."

According to Dalene (2007), participation is supposed to include every aspect of community radio, from representation on the board, to deciding on programmes, to producing programmes – this is done by volunteers and staff. "Community radio represents the democratisation of communication". The station did not do enough to include the community in the running of the station. Nevertheless, it promised and plans to do better to open a door of inclusion for the community. To be a volunteer or get involved with the station, one does not really need a certain set of skills but a teachable spirit. However, the community radio station can organise some sort of training for individuals so that they know what is expected of them. Most

community radio stations depend entirely on financial resources from the community and their advertising slots and at times, they might not be enough to offer their volunteers a stipend. Hence, in some stations, one might not find individuals with any qualifications from the department of higher education and training.

Q3: What is the community's level of participation in the running of the station?

Station Manager: "That is our current problem, you must have realised that our station airs 24/7 and in that 24 hours, there are shows which have less interaction. The marketing department has started working on the visibility of the station and they are doing quite well because our socials are improving."

News Editor: "The community does participate and want to participate, but like I said previously, we do not have quite enough facilities and resources to maintain some of the projects which will enable the community to take part it."

Community Rep: "The station was previously dominated by students and the station manager was from the university so at times we did not want to be a problem hence the birth of Heita FM which was started by the community members. But we had to come forth to claim our station back, they even employed a station manager from the community, so we now feel like there is a good hope for improvement."

As per Dalene's words, everyone in the community should be involved in the running of the station. This is to ensure that the legacy continues, and everyone does feel like they have made an impact in the development of their community. The above responses clearly support what was said by most of the listeners, but the researcher believes that some community members who were not part of the study, might share similar sentiments. The community might have not come forward to be part of the station because they believed that it belonged to the university, as it is situated in the premises of the institution, which is not the case. However, the researcher hopes that the station will do much more to make the community members aware of their importance in being part of the station. The Community Participatory Theory strives to make it easier for participation from the community and that can only be enabled by the willingness of the station. As much as the community might be interested in taking part, if the station does not allow them the opportunity to do it, then it is all in vain.

Q4: What type of programmes does the station have to offer? How is the interaction between the listeners and presenters?

Station Manager: “The station has programmes fit and proper for all age groups in the community, nevertheless, the community does not really take part in the shows. Some of the shows like the ones that air during the day have less interaction from the listeners because we believe that they are busy at work and school, however the afternoon and evening shows have better interaction.”

News Editor: “One of the reasons we have a digital platform for the broadcasting, because we thought that most of our listeners do not have radio stations at their homes or their workplaces are out of coverage. The introduction of this platform has indeed come in handy because our social media have picked up interaction.”

Having no response from the community representatives left a bad impression that even though they are closely involved with the station, they did not really know about what went on in the station except what they were given. If an individual is entrusted to represent the interests of the community members, but they do not even know about the station shows and their listenership and interaction from the community, it means that not enough has been done on their end. This clearly suggests that there is a lot of gatekeeping in the station because even some community members were not knowledgeable about the station’s programmes. One of the major factors which contributed to the lack of interaction from the community was simply the community’s inability to relate to the broadcasted content. The researcher hopes that there will be an improvement in the interactions between the listeners and the presenters because of the new streaming option.

Q5: What do you think needs to be done to improve the running of the station?

Station Manager: “That is currently an internal issue, however the station has identified a few loopholes that is working tirelessly to close them off. All I can say is that there are teams which are working on them, and they shall be announce upon completion.”

News Editor: “I don’t know if I am allowed to say this, but we have made a few sponsorship applications and should things work out for us, the station stands to be amongst the Top5 best community radio stations in the province.”

Community Rep: “We have been planning with the station, the station needs more staff from the community and there are some open spaces, but the problem is that the community does not want to come and volunteer. Things would be much easier if the community came forth to help the radio station.”

Even though the researcher did not agree with the statement from the station manager who stated that this was an internal matter, they did not have much to say, as they are an outsider in the station. The researcher hopes to receive an annual report from the station manager, as it was promised, to assist in seeing what can be done to improve their services and the running of the station) and to see if some of the things they talked about are indeed incorporated into the plan for the following year. Some of the plans included opening more opportunities for community involvement and volunteerism. Having goals and a timeline of how events will unfold in the year is not the same as their execution. The station and the researcher are most likely to work together to improve the station and its day-to-day operations, for the community.

Q6: What do you believe the radio station can do as part of a development project?

Station Manager: “We are currently working with the university to upskill Media students, we have also purchased equipment for an outside broadcasting studio, so now we are working on ways to make it available to the community. We are in plans of getting a vehicle and skilled technicians for when we are on site.”

The news editor and the community representative were unable to answer this question because they were not part of the development task team; so, they excused themselves from providing an answer because they might have contradicted what the team was planning. However, in a community radio station, transparency is one of the key elements which help the station to grow. A community project can do far much better with different viewpoints included. In this instance, the researcher was only able to take the word from the station manager as he could not speak to the station development task team. The station manager has, however, promised to involve the researcher for some insights and ideas as the project progresses and involve the community as well.

Q7: How many community enrichment programmes is the station working on annually and how do the communities receive them?

Station Manager: “To be honest, we do not have any yet, but it is a work in progress. We will need more staff for those programmes because currently we are understaffed.”

News Editor: “We have not yet started with such programmes.”

Community Rep: “There are none.”

The station currently has no programmes for visiting their communities, to get to know the community better or for the community to know them better. This becomes another contribution to the reasons why the community does not participate in the station, or knowing that they must participate, because they do not really know the station and the station does not know them. However, it has been promised to be a work in progress and the station manager also hopes for the community to give them a welcoming spirit so that they can work together. The Participatory Communication Theory argues that the more an organisation is visible, the more impact it can have on the community it aims to serve.

Q8: What is the difference between Radio Turf and other radio stations for you?

Station Manager: “Having been with various radio stations, when I joined Radio Turf I felt at home. This station is one of the most progressive stations we have in the province, if not the country. Its ability to serve a diverse community such as Mankweng and beyond and still do quite a good job.”

News Editor: “I think Radio Turf has a big room for growth. It is not an everyday thing that you find a station where you can get flexible on what you want to do, you can blend your duties with other projects which promote the sustainability of the station.”

Community Rep: “I have not been in the radio industry for too long, however I can tell that Radio Turf is still growing. It is only a matter of having a good management structure and the station stands a good chance of being a big station.”

The phrase “community radio” has diverse meanings in different nations, according to Nirmala (2015). In addition to public and commercial radio transmission, it is considered a third-tier medium that is controlled, managed, and maintained by the community for its benefit and is meant to fulfil its goals and interests. This does not become an exception when it comes to Radio Turf because it might be established in the same way as other stations, but the way it is run distinguishes it from others.

Q9: How has the community received the introduction of the digital airing and has the station investigated other methods of information dissemination, apart from broadcasting?

Station Manager: “It is better than we had expected. When you introduce something for the first time, being sceptical about how people will receive it, and it works in your favour. I

think this platform was very good for the station because it has also increased our social media following.”

News Editor: “It was actually very good; the listenership has increased, and our News page has gained more traction. We use mostly Facebook as a form of information dissemination.”

Though the study did not focus on the issues of new media, it was noted at the station that the broadcasting landscape is evolving. So, the researcher wanted to establish how the station was prepared or preparing for the migration of broadcasting to better its community.

Q10: What are your plans and hopes for the future with regards to Radio Turf?

Station Manager: “This takes me back to the vision of the station; we need to make sure that the station gets to the level of provincial recognition as one of the best community radio stations.”

News Editor: “Radio Turf needs to grow. We need to also consider investing in infrastructure so that we can make a move out of the university and become independent because some of the reasons we are not really having progress is having our biggest support from the university.”

Community Rep: “For Radio Turf to become a big radio station in the community and create more job opportunities.”

Radio is a forever evolving medium, which leaves the researcher and the station with hopes that it will grow with the times and continue being a relevant medium for the community. This question was also raised to determine if the station is not building on a loss where in the following years, it would be without presenters after it has groomed a lot of talent and managerial potential.

5.6 SECTION C: DATA INTERPRETATION AND ANALYSIS

This section presents the researcher’s analysis of the data collected from both the community of Mankweng and the stakeholders of Radio Turf. The researcher used the set themes to best distinguish the responses from the research participants.

5.6.1 The community’s listenership and participation in the shows

It is evident from the data collected that the demographics of Radio Turf are up to date, no further demographics have been updated from the previously available data. The station had not comment on this matter as the researcher did not question them about their updates and archives. As part of getting in-depth data about the station, the researcher questioned the station manager and news editor about the accuracy of the data provided on the website, because the website has not been updated in a few years. However, it was explained to the researcher that the news department is in charge of updating information on the station website and they can only update the information after some time as they do not have the relevant parties to focus on it. All the research participants were frequent listeners of Radio Turf with similar favourite shows, which suggested that the station was doing well in some aspects. Some of the participants were consistent in their listenership to the station despite having alternative media of interest. They chose Radio Turf because of its originality and relevance to their lives.

Regarding the community's favourite show(s), ranging from the most listened show to the least listened to show, Ntometsebe emerged at the top, and the demographics of Radio Turf also proved that. Even though there has been a decline in listenership of other shows, this show still maintains its status of being the most listened show in the station's history.

The Uses and Gratification Theory states that people listen to what they like and what they can relate to, and Radio Turf is not an exception. Some listeners were occupied at times when their favourite shows aired, which might account for the fluctuating rates of listenership. Furthermore, Larose, Mastro and Eastin (2001) state that the Uses and Gratification Theory of social media focuses on why and how people use social media to satisfy their needs. Thus, for the purpose of this study, the researcher wanted to gather knowledge on why people listen to Radio Turf and how they used it for their lives. The theory acknowledges that people have enormous control over what they desire from the media and how much influence they may have over them. Additionally, the Uses and Gratification Theory was divided into several categories by theorists (Hass, Gurevitch & Katz, 1973); however, for the purposes of this investigation, the researcher incorporated cognitive needs, personal integrative needs, and social integrative requirements.

5.6.2 The involvement of the community in the station's programming

All the participants expressed amazement when they were asked about their involvement in the running and programming of the station's shows. Some went as far as asking if they had to be

part of the management or carry any shares in the station to do so. After elaborating on what the researcher meant in terms of their inclusivity in the station programming, they all said they do not take part, which made it difficult for most of them to even tune in because they did not relate to the shows. The researcher had a few lengthy discussions with the participants to try and make them aware of how important their participation in the station was. After noting that none of the research participants took part in the programming or the shows in the station, the researcher had a very detailed discussion with the station, and the station manager caught wind of this, and responded thus:

Station Manager: "That is our current problem, you must have realised that our station airs 24/7 and in that 24hours, there are shows which have less interaction. The marketing department has started working on the visibility of the station and they are doing quite well because our socials are improving."

The above quotation from the station manager suggested that the station was aware of the problem and had put measures to try and eliminate it. It further suggested that the team that was working on this problem was very knowledgeable about the area. Drawing from the participants from the community, they might have viewed the station as a commercial radio station where they do not have a say, which is not how a community radio station should be governed. The community representative informed the researcher that the community felt like it did not have a voice in the station.

Community Rep: "The station was previously dominated by students and the station manager was from the university so at times we did not want to be a problem hence the birth of Heita FM which was started by the community members. But we had to come forth to claim our station back, they even employed a station manager from the community, so we now feel like there is a good hope for improvement."

They viewed the station as a campus radio station because it was headed by a professor in the university. Fewer participants even left the researcher amazed as they said they did not have access to the station because it is based in the university and not just anyone can get access to the university premises if they are not students or have evidence of an appointment within the campus. However, since the outbreak of Covid-19, they were able to have a representative from the community. Since people themselves are the ones who know what they need and how to generate it, community engagement is one of the key components behind the development of community-based radios (Chambers, 1983:75).

According to Dalene (2007:21), participation should encompass all facets of community radio, including representation on the board, programme selection, and production, which are handled by staff and volunteers. For information to become knowledge and, consequently, a tool for community development and social change, participatory communication necessitates trust between the communicators. As a result, community radio should focus especially on integrating the concept of participatory communication. This becomes a two-way street where the community needs to trust the delegated management in the station, and they also need to give the trust back to the community. In some cases, you might find that the community wants to start some projects, but they do not know how to best execute them because they do not have the right information and the same can happen with the radio station.

5.6.3 Evaluation of Radio Turf's coverage of community events

It was crucial to determine whether the station was highly visible in the community and covered local events to answer the main study questions. This would demonstrate the station's engagement with its audience. This was also to check if the station ever took the time to have engagements with the listeners and community outreach programmes where they visit the community and give them insights into what the station does for the betterment of the community. The participants were also asked what they thought the station could do as part of the development plan for the community and what aspects of the station they did not feel comfortable with.

Participant 15, 12, 17, 5, 11 and 13: "Never."

Participant 14: "This is what I was suggesting to my friend who works there, they never come."

The above quotations best indicate that the radio station never goes to its communities either to cover their events or create awareness about the station. Some participants stated that they did not even know some of the presenters who work there. To maintain objectivity in this instance, the researcher asked the stakeholders from the station a similar question and their responses confirmed what the participants said.

Station Manager: "To be honest, we do not have any yet, but it is a work in progress. We will need more staff for those programmes because currently we are understaffed."

News Editor: "We have not yet started with such programmes."

Community Rep: “There are none.”

It is evident that the station does not have any community enrichment programmes, and they do not take part in covering the community events, unless they are invited by the dignitaries, as some of the participants stated. The station manager promised that it was a work in progress and that they were short-staffed, and that community members must come forward with interests to volunteer. However, after the interviews with the station manager, the researcher talked to some of the participants who showed interest in being part of the station and made them aware of a door open for volunteers in the station.

5.6.4 The socio-economic backdrop of the listeners

The study conducted at the Mankweng community shows that most Radio Turf listeners are from low-class households/families, given the fact that the area is a township, and most of the listeners are between the age of 30 and 50 years. According to the spatial analysis report of the Limpopo Provincial Government(2024), the Turfloop-Mankweng community is of lower socio-economic status. The formal and informal settlements as well as immigrants in the area contribute greatly to the economic status of the area. However, the report further informs that the socio-economic status of the community is a complex issue given its historical background and state of development. The station’s programmes consist of shows that are hosted by older people and the content of the shows best suits people of a matured age. Radio Turf as a community radio addresses issues that help the listeners as families. However, the listeners find the station a bit challenging to physically access since the introduction of the online streaming. This makes them feel more important and recognised as part of the station and they can easily access it on their smartphones, on their way to work, during breaks and on taxis without paying anything because this medium is free.

The station has a lesser percentage of youth listenership because they find it boring and do not necessarily cater for their needs and Mankweng is still a developing community. Most of the youth would rather go online and read about something or stream music online for entertainment purposes, than listen to Radio Turf as it also has outdated music. The radio station focuses on advertisements during daytime, in the late evening and early mornings. The radio broadcasts more in English. It seems as that the station was aware of the decline in listenership from the youth; hence, it introduced the online streaming service and the regular usage of social media platforms, to try and target interest from the youth.

After conducting the interviews and collecting the questionnaires, the researcher listened to the station and kept an ear to determine if the findings on listenership and less interactivity during the shows were factual. The researcher found that they were accurate and true, because in a 3-hour show, there were instances where there were no calls at all, and the show needed to go on. The researcher found it hard to relate to most of the shows, as the content was neither addressing youth problems nor speaking to most of the community members who tune in during the day. Most of the people who tune in during the day were the elderly and at times, they felt excluded because the daily shows were mostly aired in English. As much as Mankweng is a developing community, there were still members of the community who were excluded due to the usage of English as medium of broadcasting.

5.6.5 Participants' analysis of Radio Turf as the voice of the community

Participants were asked if the station could be referred to as the voice of their community and most positively answered “No”, indicating that the station was not the voice of Mankweng and further added that they believed that the station could do better. Most of them were not happy with how the station was run. Some thought that the station needed to employ more people from the community because those were the people who better understood the community and knew exactly what the listeners needed. One participant answered that in Radio Turf, they do not feel a sense of belonging; they do not feel at home like in most community radio stations. The participant further compared the station with another community online radio station in the community and said that in that particular station, they were not afraid to talk about anything and their voices were always heard and taken into consideration. According to Manyozo (2009) and Moyo (2012), community radio should only be used by the community and should be a platform for them to promote social change and community development.

The participant added that Radio Turf should try to take the youth off the streets and uplift them to be better people. The participant even pointed out that most youths in the community were given into the fast-rising intake of substances because the only thing they had was either school or nothing. According to this participant, the youth had less to do as part of being groomed socially and getting motivation on some of the issues they came across. Others added that the station did meet their spiritual, educational and entertainment needs. The presenters also needed to use the local spoken language when presenting, as that would make it easier for them to understand the content of the shows. Radio Turf's programmes do not give the listeners

an opportunity to phone-in and even come to the studio to contribute to community debate, as per the comments from some of the participants.

5.7 CHAPTER SUMMARY

The participants' views showed that they were loyal listeners of Radio Turf. However, the station failed on multiple occasions to cater for what they needed as the listeners. Hence, the decline in their listenership mainly from the age group comprising those aged 18-24 years. The participants indicated that they had not benefited much from the station, especially since the shuffling of presenters occurred, rather than good music. A participant added that the station could do even better on involving the youth in the community as they aspire to work for radio stations. The station could serve as their start-up where they acquire practical skills and experience. The participants concluded that the station has most boring presenters and that some were too old. Secondly, its management was less interactive, some staff members were not always friendly and that the station was outdated and out of touch with the occurrences in the communities. The data showed that the station had not taken the initiative to involve the community on the programming of the shows and running of the station, yet they were already moving to the usage of new media. This might cause troubles for the volunteers to catch up on these platforms, especially if they will need to promote, connect and listen to their audiences. As much as there are some listeners who are using these platforms effectively to communicate, participate, raise issues and concerns and comments on issues happening in the community, they feel that the station must come up with ways for the community to also write suggestions about how the station can do better and accommodate all residents, especially the old and uneducated.

CHAPTER 6: CONCLUSION AND RECOMMENDATIONS

6.1 INTRODUCTION

This chapter summarises the findings and recommendations of the research. The researcher interpreted the results according to the literature reviewed in the study. The findings are as well discussed in accordance with the main study questions. The chapter also includes the study's conclusions, limits, implications, and the researcher's suggestions.

6.2 SUMMARY OF THE FINDINGS

This study investigated the inclusiveness of the community in community radio: an investigation into the programming of Radio Turf. Twenty (20) participants were chosen from the community and gave rich data in a qualitative open-ended questionnaire. This data collection tool allowed the participants to think through their answers in a relaxed setting. More data were collected in a semi-structured interview setting with the stakeholders of Radio Turf, namely; the station manager, news editor and the community representative.

Based on the information from the questionnaires and interviews conducted, the researcher found that the station had become less entertaining and informative to the community. This was because the station had a massive change on presenters and some have left the station; so, listeners cannot relate to some of the shows. One of the most crucial parts of this study was to investigate if the station did enough community outreach programmes, where not only the community would benefit, but the station would also get more exposure. It was found out that the station was underperforming in terms of generating listenership, sponsors, and followers, as the station has lesser community outreach programmes.

Out of all the shows in the station, Ntometsebe and Route 326 were the most listened to and streamed shows. Perhaps this was because people would be off work and having the time to listen to radio, but the findings from the data collected revealed otherwise. The listeners still found the two shows relatable and informative as they were before, but the change of presenters made a severe damage to the shows. The station manager also agreed that the reshuffling of the presenters was irrational, but at that moment, it seemed like a good choice for the station because they were understaffed. The station manager explained that it was a strategic move to take the most skilled presenters to the shows that had high listenership and little did they determine that this would affect the listeners.

Regarding the key question of the study, the researcher found that the listeners and the community were not in any way included in the programming of the shows on the station. This made it even more difficult for them to relate to some of the shows because they did not really know what the shows were all about. Most of the participants complained about the relevance of the midnight show to them, but after understanding their concerns, the researcher made it known to some of the participants that the show was equally important like other shows. Every community has families that are going through a lot and the show helps families rebuild their love and connection. However, since the objectives were to identify the shows that were deemed irrelevant to the community, the researcher draw the conclusion that the midnight show did not do well for the community.

Another negative impact was that the radio station used a landline for the listeners to engage and it was pointed out by most of the listeners that hampered communication, as they could not afford to buy enough airtime on a daily basis. The participants also complained that the station did not entirely allow participation, easy access to the station and the presenters, and listeners to network with other listeners around Mankweng, as they have to get through the university security personnel before reaching the station and the station manager is not always in the station. In his defence, the station manager explained that he did not previously have much power to challenge decisions taken by the board because he was a deputy, but at the time of data collection, they had started working on allowing the listeners in the station.

The researcher noted that Mankweng was still a developing community in the villages, and it had many elderly people who could not access the station because they were technologically uneducated, lacked internet services or did not have access to smartphones. However, the station had started programmes in which they visited the local mall (Paledi Mall), especially on grant days to spend the day with the community and assist the elderly when they get their pension fund. During such times, the station could access a larger number of the listeners. However, the marketing manager was still navigating how to go about this initiative so that it reaches a few more communities in their coverage.

In the individual semi-structured interviews with the key staff members from the selected station, the researcher discovered that most employees were not involved in the programming of the station. The station had given only the chief producer the liberty to control how the programmes run, with little input from the acting station manager and the music compiler. It was difficult for the researcher to determine if the running of the station had an impact on the

listenership of the station because their demographics were a bit outdated, and because they were understaffed, perhaps resulting in most of their digital content being outdated. The station did not currently have properly skilled personnel to take care of their digital content, as the chief producer who also ran the socials was mostly occupied. However, the station manager believed that there would be improvements as the station had then introduced an online streaming channel through which it reaches numerous listeners. The researcher asked how that would assist the station as more introductions of streaming services and projects would need a more hands-on deck individual, and the station manager indicated that they were looking at opening some key positions and more volunteers to assist in the station. The estimated turnaround was not given, but the promise was that these improvements would take place relatively very soon.

The station manager also believed that this would be a worthy start and a promise to a prospective journey, as it would create opportunities for younger graduates because the use of new media technology will need them. He mentioned that it was not easy at first because most of the staff was not familiar with the transmission, but they are slowly getting there. The news editor also added that this had already opened doors for volunteering technicians in the studio, as they needed more knowledgeable hands to assist in the use of the equipment. They also hope to have more community outreach programmes in the future, as they have already started with the journey.

6.3 LIMITATIONS OF THE STUDY

The biggest limitation was the unavailability of the chief producer who had the upper hand on the programming of the station since the station did not have a programmes manager. The chief producer has explained to the researcher why they could not take part in the project and requested for the reasons to be treated with confidentiality. This, therefore led to them being excluded from the data collection. Some logistical issues, such as the researcher traveling to the setting where the interviews took place were minor, but it must be noted that it was not an easy task, as the researcher relied on public transport to get to the location. The study was conducted in Mankweng community in Polokwane, Limpopo Province. Given this limitation, the study's findings cannot be generalised to other populations other than the current study's population. Each community and, certainly, each community radio station, have its different factors that persuade their involvement in their communities. It should also be noted that the results were self-reported.

6.4 IMPLICATIONS OF THE STUDY

The implication of the study was to help the selected community radio station to understand why they are trusted to serve their community. This comes after the researcher realised that most community radio stations deviate from the purposes they are expected to serve. Community media are slowly deteriorating because they focus on competing with mass media and forget to serve their communities with local content. Community stations must be taught or reminded that there are no community media without the community's involvement; so, they must honour them and give them the platform to participate in all respects.

Community citizens should also know that community radio stations need them to take part and voice out their concerns. In most communities, citizens (especially the youth) disregard community radio because it is mostly volunteering work, and the youth runs after capital. Little do these communities know that sponsors are attracted by the collective people that the station serves. Understanding this will enable them to generate the funds they want. The selected station currently depends more on MDDA, which also impacted the sustainability of the station, as they were only granted funding in the year 2021, and they launched and opened new equipment in 2022. Before this injection, the station depended mostly on community entrepreneurs and the marketing department of the university as they did most of their advertisements and some of the presenters did freelancing gigs for the university to assist the station.

6.5 CHAPTER CONCLUSIONS

The study concludes that the station does not include the community in the programming and daily running of the station, let alone give them a platform of interaction and participation. As much as there are various communication channels provided by the radio station, the community cannot use them because they are costly at times. The use of social media platforms requires enough data and contacting the station requires enough airtime as well. It is evident in the information provided above that the station acknowledges the part that they have played in the conclusions drawn by the researcher. Community radio is the largest medium in the community, which should be inclusive of all parts of the society.

It is worth noting that the intended purposes of the study were achieved in line with the objectives stated in section 1.5, **objective 1** and **3**, which were to determine whether Radio Turf involves members of the Mankweng community in its programming and find out if the station has programmes designed for the development of the community. Community involvement and decision-making are fundamental elements of community media, but municipal regulations offer less direction on how stations should carry out these concepts (Bosch, 2013). There is no community radio without the community, however, with the radio station under question, it runs every day without worrying about the silence from the community. The researcher also concludes that the interviewed personnel from the station, in their personal capacities believe the station could do better.

6.6 RECOMMENDATIONS

Based on the study's findings and the community representative's recommendations, the researcher makes the following recommendations.

6.6.1 Inclusion of the community – the community is less involved in the programming and running of the station and given the fact that the station does not have a programme manager at this point, it would work to the station's advantage to include the community more so that they could help with the shows in the station. This will make them relevant and more relatable to the community, as they are the ones who live in the community and are well-informed of what the community needs.

6.6.2 Relevance and importance of the shows – since most of the community members expressed that the shows in the station do not really speak to them and their daily challenges, the researcher recommends that the station should reach out to the community, form a community task team which will work closely with the station to continue making content that is relatable and relevant to the community. The researcher also recommends that the station should update the variety of the shows in line with the community's needs, such as the introduction of talk shows to enable interaction from the listeners.

6.6.3 Communication channels – the researcher recommends that the station should also introduce a WhatsApp line, which will enable the listeners to interact more efficiently, as almost everyone now has access to WhatsApp. This can also work to the station's advantage as the number might be added into community groups. This will make it easier for the station to be updated with the occurrences of the community.

6.6.4 Community outreach programmes – the researcher recommends that the station should have numerous community outreach programmes to expose themselves to the community and in a way give back to the community. As most of the research participants stated, soccer is a big thing in the neighbourhood and the attendance of the station will mean a lot to them and help local soccer teams, as the community surely has different stars who need exposure to advance to the next levels.

The researcher also advises that the community radio station should start taking an initiative to include the community in the running of the stations. It is further recommended that communities should draw themselves closer to the stations so that they are well identified and served with no exceptions. Community radios must be recognised for the worth they carry; hence, the researcher recommends that community radio stations should accommodate skilled people to better and uplift the stations. The stations should take an initiative to grow and groom the youth within the community, as raised by several research participants.

6.6.5 Uncomfortable aspects – the community is not entirely happy with the location of the station, as that makes it hard for them to access the station at most times. The community believes that they need to have ultimate access to the station, and the researcher recommends that the station should have a memorandum of deviation from the current university rules on people accessing the campus and make an exception for the community. The researcher acknowledges the points raised by the station's stakeholders on safety and other factors influencing the continued stay of the station within the university but would like to highlight the hindering of growth to the station.

6.6.6 Implications for further research

The researcher invites future scholars to consider looking more into the programming of community radio stations and the role they play in the community development. It is believed by the researcher that communities will develop well if they have at least an organisation that is not affiliated to the government or any political party because then they will have an objective to change the community for the better for no monetary benefits.

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APPENDICES

Appendix 1: ETHICAL CLEARANCE CERTIFICATE



Research Office

HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)

R14/49 Mokalapa

CLEARANCE CERTIFICATE

PROTOCOL NUMBER: H24/03/16

PROJECT TITLE

The inclusiveness of the community in community radio:
An investigation into the programming of Radio Turf.

INVESTIGATOR(S)

Mr C Mokalapa

SCHOOL/DEPARTMENT

School of Literature, Language and Media/

DATE CONSIDERED

15 March 2024

DECISION OF THE COMMITTEE

Approved
Risk Level: Minimal

EXPIRY DATE

09 July 2027

DATE

10 July 2024

CHAIRPERSON

(Professor J Watermeyer)

cc: Supervisor : Prof S Tyali and Dr T Molale

DECLARATION OF INVESTIGATOR(S)

To be completed in duplicate and **A SIGNED COPY** returned to the Secretary electronically. Unreported changes to the application may invalidate the clearance given by the HREC (Non-Medical)

I/We fully understand the conditions under which I am/we are authorized to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure be contemplated from the research procedure as approved I/we undertake to submit an amendment of the protocol to the Committee. **I/we agree to completion of a regular progress report. For Minimal and Low Risk studies, this is due annually on 31 December. For Medium and High Risk studies, this is due twice annually on 30 June and 31 December.**

Signature

11 / 07 / 2024
Date

PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES

Appendix 2: CONSENT FORM - questionnaires



The inclusiveness of the community in community radio: an investigation into the programming of Radio Turf.

Mokalapa Colbert Sahlaku, research project of Master of Arts at the University of Witwatersrand.

I,, agree to participate in this research project.

I agree to the following:

- | | | |
|--|-----|----|
| • The research study was fully explained to me, and I understand what this study is about. | YES | NO |
| • I understand that I can volunteer to take part in the study. | YES | NO |
| • I agree that direct quotations from my responses in the open-ended qualitative questionnaire may be used by the researcher in their research report. | YES | NO |
| • I agree that my participation will remain anonymous (my name or other identifying data will not be used by the researcher in their research report). | YES | NO |

Signature:

Name of participant:

Date of agreement:

Appendix 2: CONSENT FORM - interviews



The inclusiveness of the community in community radio: an investigation into the programming of Radio Turf.

Mokalapa Colbert Sahlaku, research project of Master of Arts at the University of Witwatersrand.

I,, agree to participate in this research project.

I agree to the following:

- | | | |
|--|-----|----|
| • The research study was fully explained to me, and I understand what this study is about. | YES | NO |
| • I understand that I can volunteer to take part in the study | YES | NO |
| • I agree that the interview may be audio recorded | YES | NO |
| • I agree that direct quotations from my interview may be used by the researcher in their research report | YES | NO |
| • I agree that my participation will remain anonymous (my name or other identifying data will not be used by the researcher in their research report). | YES | NO |

Signature:

Name of participant:

Date of agreement:

Appendix 3: Participant Information Sheet - Interviews



Hello

My name is Mokalapa Colbert Sahlaku. I am a Masters' student in the School of Literature, Language and Media at University of the Witwatersrand, Johannesburg. My supervisors are Prof Siyasanga Tyali and Dr Tshepang Molale. I am conducting a research study on community radio. The study title of the study is **the inclusiveness of the community in community radio: an investigation into the programming of Radio Turf**.

I am inviting you to take part in an individual interview. If you decide to take part, your participation in this research study will last about 20 minutes. The interview will take place at Radio Turf boardroom at your convenience.

With your permission, I would like to audio record the interview. This data will be stored in a password protected hard-drive and stored in a safe space at my place of residence, and it will only be used for the purpose of this research study and destroyed after grading. Only I will have access to the data and the interview will be strictly confidential. When I present the results in the research study, I will not include your name or anything else that could identify you.

If you decide to take part in the research study, it should be because you want to volunteer. You do not have to take part. You can stop being in the study at any time. You do not have to answer any questions if you do not want to. You will not get any direct benefits if you choose to join the research study. Taking part in the research study will not cost you anything and you will not be paid for being in this research study.

This research study will be written up as a research report and it will be available on the university library website. If you would like to receive a summary of this report, I will be happy to send it to you.

If you have any questions during or afterwards about this research study, feel free to contact me or my supervisor on the details listed below. If you have any concerns or complaints about the ethical procedures of this research study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone 011 717 1408, email hrecnon-medical@wits.ac.za.

Yours sincerely,
Mokalapa Colbert Sahlaku

Researcher:
Mokalapa Colbert Sahlaku, mokalapacolbert3@gmail.com

Supervisors:
Prof Siyasanga Tyali, tyalism@unisa.ac.za, 012 429 8762

Dr Tshepang Molale, tshepang.molale@wits.ac.za, 011 717 4145

Appendix 4: Participant Information Sheet - questionnaires



Hello

My name is Mokalapa Colbert Sahlaku. I am a Masters' student in the School of Literature, Language and Media at University of the Witwatersrand, Johannesburg. My supervisors are Prof Siyasanga Tyali and Dr Tshepang Molale. I am conducting a research study on community radio. The study title of the study is **the inclusiveness of the community in community radio: an investigation into the programming of Radio Turf**.

I am inviting you to take part in an open-ended qualitative questionnaire. If you decide to take part, your participation in this research study will last about 10 minutes. The answering and filling of this questionnaire will take place at the comfort of your home, and it will be collected after a day or two (subject to your flexibility and availability).

This data will be stored in a locked safe study unit at my place of residence, and it will only be used for the purpose of this research study and destroyed after grading. Only I will have access to the data, and it will be strictly confidential. When I present the results in the research study, I will not include your name or anything else that could identify you.

If you decide to take part in the research study, it should be because you want to volunteer. You do not have to take part. You can stop being in the study at any time. You do not have to answer any questions if you do not want to. You will not get any direct benefits if you choose to join the research study. Taking part in the research study will not cost you anything and you will not be paid for being in this research study.

This research study will be written up as a research report and it will be available on the university library website. If you would like to receive a summary of this report, I will be happy to send it to you.

If you have any questions during or afterwards about this research study, feel free to contact me or my supervisor on the details listed below. If you have any concerns or complaints about the ethical procedures of this research study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email hrecnon-medical@wits.ac.za.

Yours sincerely,
Mokalapa Colbert Sahlaku

Researcher:
Mokalapa Colbert Sahlaku, mokalapacolbert3@gmail.com

Supervisors:
Prof Siyasanga Tyali, tyalism@unisa.ac.za, 012 429 8762

Dr Tshepang Molale, tshepang.molale@wits.ac.za, 011 717 4145

Appendix 5: Interview guides

Proposed questions for community members' questionnaire

1. How often do you listen to Radio Turf?
2. Which one is your favourite show in this station?
3. Generally looking into all the shows, which shows do you find unnecessary and non-educational in the station?
4. What is your level of participation to programming as this is a community radio station?
5. Explain how you think the station can improve their services as a community serving station!
6. What made you choose the station over other stations around Polokwane?
7. If you were given opportunity to change a few things in the station, what would they be?
8. What do you believe the radio station can do as part of a development project?
9. How often does the station have community outreach programmes where they visit your sections and tell you more about their services?
10. What is the difference between Radio Turf and other radio stations for you?
11. As a community member of Mankweng, do you feel like the station caters enough for your needs?
12. Are there aspects of the radio you do not feel comfortable with? What?

Proposed question guidelines for the stakeholders

1. What do you do in the station?
2. Is the station catering for the immediate community and its geographically based community?
3. How does the station involve the community in the programming of the station?
4. What is the community's level of participation in the running of the station?
5. What type of programmes does the station have to offer?
6. How is the interaction between the listeners and presenters?
7. In terms of social welfare, do you think the station caters enough for the social wellbeing of the listeners?
8. What do you think needs to be done to improve the running of the station?
9. What do you think your engagement means for the radio and the community?
10. How much do you know about other shows?
11. Does where you are from matter in regard to the listeners of Radio Turf?
12. How do you contribute to the programming and scheduling of shows in the station?
13. What made you choose the station over other stations around Polokwane?
14. What do you believe the radio station can do as part of a development project?
15. What is the difference between Radio Turf and other radio stations for you?
16. Radio Turf as a community station, how many sections in the community serve as your news sources and how are they involved in the reporting?
17. What are your plans and hopes for the future with regards to Radio Turf?

Appendix 6: Formal Permission Letter (Radio Turf)



Office of the Station Manager
Private Bag X1106, Sovenga 0727,
Phone: (015) 268 3153
Cell: 082 880 7020, Fax: 015 268 2235
Email: makwena.mamadi.ul.ac.za,
www.ul/radioturf.ac.za

To whom it may concern

Re: Permission to conduct research at Radio Turf.

This letter serves as a formal permission from the office of the station manager to allow the candidate to collect data for his research study at the premises of Radio Turf.

The candidate being Mokalapa Colbert Sahlaku, with student no. 2768263 at the University of Witwatersrand has approached the station earlier this year seeking permission to work with us on his studies.

We therefore acknowledge receiving his letter of request and grant this permission, only for the study titled: **The inclusiveness of the community in community radio: an investigation into the programming of Radio Turf.**

We believe that this study could also be beneficial to us as a station, with our slogan being, "The station that listens to the people" and wish the candidate all the best with his study.

Best regards,

Appendix 7: Formal Permission Letter (Councillor)



Yours sincerely,
Colbert Sahlaku Mokalapa
0768895328
2768263@students.wits.ac.za

Professor Siyasanga Tyali (Supervisor)
012 429 8762
tyalism@unisa.ac.za

Dr Tshepang Molale (Co-Supervisor)
078 531 1364
tshepang.molale@wits.ac.za

Dear Colbert

Having read your letter with an understanding of your project, kindly find my acknowledgement and permission to conduct your research with the signature below.

Should you need more assistance, I am available on the contact details below.

I wish you all the best with your studies.

Kind regards,
Mr Piet Mothiba (Ward Councilor)
072 945 4021
Pietmothiba976@gmail.com

P. Mothiba

Appendix 8: Similarity Index

Appendix 9: Language Editor Certificate



WriteRight Language Editing Services
640 Munnik Avenue, Bendor, Polokwane, 0699
Registration No. 2023/162786/07
moffatsebola@gmail.com, 0697110718
DATE: 6 March 2025

Re: Certificate of Editing

I hereby advise that I edited the dissertation titled: **"The inclusiveness of the community in community radio: an investigation into the programming of Radio Turf"** by **Colbert Sahlaku Mokalapa**. My editorial interventions entailed, among other aspects, the following:

- English academic language editing, including grammar, spelling, tenses and subject/verb agreement. Efforts were made to ensure that UK English instead of US English was used consistently in the text. Therefore, verbs such as "organize", "emphasize", "realize" and "behavior" were spelled thus, "organise", "emphasise", "realise" and "behaviour", respectively.
- Style and full reference editing according to the Journal's style guide. Here, I checked the author's consistency in the formatting of in-text references, footnotes and the list of references, including checking that all the sources cited in text were duly acknowledged and that all the sources on the list of references appeared in the text.

Please note that I have worked in harmony with the author when editing the manuscript, with the author free to either accept or reject suggested changes, additions or corrections, as is usual. I heartily attest that the author adequately addressed my comments on the manuscript. Unless tampered with prior to your reception of the edited work, I trust you will find the editing quality in order.

Regards
Prof Moffat Sebola,

A handwritten signature in black ink, appearing to read "Moffat Sebola", is written over a light-colored rectangular background.